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Scriptural Poems.

Being ſeveral Portions of

SCRIPTURE

Digeſted into

ENGLISH VERSE.

VIZ.

I. The Book of *Ruth.*
II. The Hiſtory of *Sampſon.*
III. Chriſt's Sermon on the Mount.
IV. The Prophecy of *Jonah.*
V. The Life of *Joſeph.*
VI. The Epiſtle of *James.*

By *JOHN BUNYAN.*

Licenſed according to Order.

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FEB

TO THE READER.

WHo e'er thou art that ſhalt peruſe this Book,
This may inform thee, when I undertook
To write theſe Lines, it was not my Deſign
To publiſh this imperfect Work of mine:
Compoſed only for Diverſion's ſake.
But being inclin'd to think thou may'ſt partake
Some benefit thereby, I have thought fit,
(Imperfect as it is) to publiſh it.
The Subjects are a part of the Contents,
Both of the Old *and the* New Teſtaments;
The Word are for the moſt part all the ſame,
(For I affected Plainneſs more than Fame)
Nor could'ſt thou hope to have it better done:
For I'm no Poet, nor a Poet's Son
But a Mechanick, guided by no rule,
But what I gained in a Grammar School.
In my Minority: I can't commend it,
Such as it is into the World I ſend it,
And ſhould be glad to ſee ſome Hand to mend it.

To the Reader.

Would but thoſe Men whoſe Genius leads them to't,
And who have time and parts wherewith to do't,
Imploy their Pens in ſuch a Task as this,
'Twould be a moſt delightſome Exerciſe,
Of Profit to themſelves and others too:
If what the Learned Herbert *ſays, holds true,*
A Verſe may find him, whom a Sermon flies,
And turn Delight into a Sacrifice:
Thus I conclude, and wiſh it as delighting
To thee in reading as to me in writing.

JOHN BUNYAN.

THE Book of *RUTH.*

CHAP. I.

IN ancient Times, e'er *Israel* knew the way
Of kingly Power, when Judges bore the
A certain Man of *Bethlehem Juda* fled
By Reason of a Famine that o'erspread
The Land, into the Land of *Moab*, where
He and his Wife, and Sons, sojourned

His Name *Elimelech*, his eldeſt Son
Was called *Mahlon*, t'other *Chilion*.
His Wife was *Naomi*, Ephrathites they were:
They went to *Moab* and continued there:
Where of her Husband *Naomi* was bereft,
And only ſhe, and her Two Sons were left:
Who took them Wives of *Moab* in their Youth:
The Name of one was *Orpah*, t'other *Ruth*:
And there they died e'er twice Five Years were gone;
And *Naomi* was wholly left alone.
Then ſhe aroſe, and her Step-daughters with her,
To leave the Land of *Moab* altogether:
For ſhe had heard the Lord had viſited
Her native Country with increaſe of Bread.
Wherefore the Land of *Moab* ſhe forſook,
And to her native Place her courſe ſhe took,
Her Daughters with her: Whom ſhe did deſire,
That to their Mother's Houſe they would retire.
The Lord, ſaid ſhe, be kind to you agen,
As you to me, and to the dead have been:
God grant you each may be with Husbands bleſt,
And in th' Enjoyment of them, both find reſt.
Then ſhe embraced them, and there withal,
Down from their Cheeks, the Tears began to fall:
They wept aloud, and ſaid, Moſt ſurely we
Unto thy People will return with thee.
But *Naomi* replied, Wherefore will ye,
My Daughters, thus reſolve to go with me?
Have I yet any more Sons in my Womb,
That your Husbands be in time to come?
Return my Daughters, go your way,
Too old to marry: Should I ſay

I've Hope? Should I this Night conceive a Son?
Would either of you ſtay till he is grown?
Would you ſo long without an Husband live?
Nay, nay, my Daughters, for it doth me grieve
Exceedingly, even for your ſakes, that I
Do under this ſo great Affliction lie.
And here they wept again: And *Orpah* kiſs'd
Her Mother, but *Ruth* would not be diſmiſs'd
But clave unto her: Unto whom ſhe ſpake
And ſaid, Behold, thy Siſter is gone back,
With her own Gods, and People to abide,
Go thou along with her. But *Ruth* reply'd,
Intreat me not to leave thee, or return:
For where thou goeſt, I'll go, where thou ſojourn,
I'll ſojourn alſo: And what People's thine,
And who thy God, the ſame ſhall both be mine:
Where thou ſhalt die, there will I die likewiſe,
And I'll be buried where thy Body lies:
The Lord do ſo to me, and more, if I
Do leave thee, or forſake thee till I die.
And when ſhe ſaw the Purpoſe of her Heart,
She left off to deſire her to depart.
So they Two travelled along together
To *Bethlehem*, and when they were come thither,
Behold! the People were ſurpriz'd, and cried
What is this *Naomi*? But ſhe reply'd,
Oh! call me *Mara*, and not *Naomi*:
For I have been afflicted bitterly.
I went out from you full, but now I come,
As it hath pleaſed God, quite empty home.
Why then call ye me *Naomi*? Since I
Have been afflicted ſo exceedingly.

Naomi return'd, and *Ruth* together,
Who had come from the Land of *Moab* with her;
And unto *Bethlem Juda* did they come,
Just as the Barley Harvest was begun.

CHAP. II.

THere was a Man of Kin to *Naomi*,
One that was of her Husband's Family,
His Name was *Boaz*, and his Wealth was great.
And *Ruth* the Moabitess did intreat
Her Mother's leave, that she might go, and gather
Some Ears of Corn, where she should most find favour:
Go, Daughter, go, said she. She went, and came
Near to the Reapers, to glean after them:
And, lo, it was her hap to light among
The Reapers, which to *Boaz* did belong.
Behold, now *Boaz* came from *Bethlehem*
Unto his Reapers and saluted them,
And they bless'd him again: and he inquired
Of him that was set over them he hired.
From whence the Damsel was, and was inform'd
She was the Moabitess that return'd
With *Naomi*: And she did ask, said he,
That here amongst the Reapers she might be,
And that she might have liberty to glean
[illegible] the Sheaves; And she all day hath been,
[illegible] the morning until now, with us,
[illegible] hath stay'd a little in the House.

Then

Then *Boaz* ſaid to *Ruth*, Obſerve my Daughter,
That thou go not from hence, or follow after
The Reapers of another Field, but where
My Maidens are; ſee that thou tarry there:
Obſerve what Field they reap, and go thou there,
Have I not charg'd the young Men to forbear
To touch thee? And when thou doſt thirſt, approach
And drink of what the Youths have ſet abroach.
Then ſhe fell on her Face, and to the Ground
She bow'd her ſelf, and ſaid, Why have I found
Such favour in thine Eyes, That thou, to me
Who am a Stranger, ſhould ſo courteous be?
And *Boaz* ſaid, It hath been fully ſhown
To me, what to thy Mother-in-Law thou'ſt done,
Since of thine Husband thou haſt been bereft:
How thou thy Father and thy Mother left,
And thine own native Land to come unto
A Land, which thou before didſt never know:
The Lord, the God of *Iſrael*, the Defence
Whom now thou'ſt choſen, be thy recompence.
Then ſaid ſhe, let me in thy ſight, my Lord,
Find favour, in that thou doſt thus afford
Me Comfort, and ſince thou ſo kind to me
Doſt ſpeak, though I thereof unworthy be.
And *Boaz* ſaid, at Meal-time come thou near,
Eat of the Bread, and dip i'th' Vinegar.
And by the Reapers ſhe ſate down to Meat,
He gave her parched Corn, and ſhe did eat,
And was ſuffic'd, and left, and roſe to glean:
And *Boaz* gave Command to the young Men,
Let her come in among the Sheaves, ſaid he,
To glean, and let her not reproached be:

Let fall ſome handfuls alſo purpoſely,
And let her take them without injury.
So ſhe till Even glean'd, and then beat out
Her Barly, being an *Ephah* or thereabout.
She took it up, and to the City went,
And to her Mother-in-Law did it preſent:
And what ſhe had reſerv'd to her ſhe gave,
When ſhe had took what ſhe deſign'd to have.
Then unto her, her Mother-in-Law did ſay,
In what Field haſt thou been to glean to day?
And where haſt thou been working? Bleſt be he,
That thus hath taken Cognizance of thee.
She told with whom, and furthermore did ſay,
The Man's Name's *Boaz*, Where I wrought to day.
And *Naomi* reply'd, May he be bleſt,
Even of the Lord, whoſe Kindneſs manifeſt
Unto the Living and the Dead hath been:
The Man's our Kinſman, yea the next of kin.
And *Ruth* the Moabiteſs ſaid, He gave
Me likewiſe a Commandment not to leave,
Or to depart, from following his young Men,
Until they had brought all his Harveſt in.
And *Naomi* ſaid unto *Ruth*, My Daughter,
'Tis good that thou obſerve to follow after
His Maidens, that they meet thee not elſewhere.
So ſhe to *Boaz*'s Maidens ſtill kept near,
Till Barley and Wheat Harveſt both, ſhe ſaw
Were done, and ſhe dwelt with her Mother-in-Law.

CHAP.

Chap. III.

THen *Naomi* ſaid, Shall I not, my Daughter,
Seek Reſt for thee, that thou do well hereafter?
And is not *Boaz*, with whoſe Maids thou waſt,
One of the neareſt Kinſmen that thou haſt?
Behold, this Night he in his Threſhing-Floor
Is winnowing Barley, waſh thy ſelf therefore,
Anoint thee, put thy Cloaths on, and get down
Unto the Floor; but make not thy ſelf known,
Till he hath eat and drank, and ſhall prepare
To lie him down; then take good notice where
He goes about to take his Night's Repoſe,
And go thou in there, and lift up the Cloaths
From off his Feet, and likewiſe lay thee down,
And what thou haſt to do he will make known.
And ſhe made anſwer, Whatſoever thou
Haſt me commanded, will I gladly do.
And down unto the Floor ſhe haſted, and
Forthwith fulfill'd her Mother-in-Law's Command.
So now when *Boaz* had his Heart refreſh'd,
With Meat and Drink, he laid him down to reſt,
Near to the heap of Corn; ſhe ſoftly came,
Uncover'd's Feet, and lay down by the ſame.
And, lo! at Midnight, as he turn'd him round,
He was afraid, for at his Feet he found
A Woman lay: Who art thou? then ſaid he.
I am thine Handmaid *Ruth*, replyed ſhe,
Over thine Handmaid therefore ſpread thy Skirt,
I pray, becauſe thou a near Kinſman art.

Bleſſed be thou, ſaid he, becauſe thou haſt
Made manifeſt more Kindneſs at the laſt,
Than at the firſt, in that thou didſt, my Daughter,
No young Men, whether poor or rich, go after:
And now, my Daughter, be not thou afraid,
I will do to thee all that thou haſt ſaid:
For all the City of my People knows,
Thou art a Woman truly vertuous;
And now, though I am Kin undoubtedly,
Yet there is one that's nearer Kin than I:
Tarry this Night, and when 'tis Morning light,
If he will like a Kinſman do thee right,
We'll let him, but if not, I my ſelf will,
As the Lord lives, till Morning lie thou ſtill.
And till the Morning at his Feet ſhe lay,
And then aroſe about the break of Day;
And he gave her a Charge, not to declare
That there had any Womankind been there:
He alſo ſaid, Bring here thy Veil, and hold
To me; ſhe did, and thereinto he told
Six Meaſures full of Barley, and did lay
It on her, and ſhe haſted thence away.
And when unto her Mother-in-Law ſhe came,
Art thou, ſaid ſhe, my Daughter, come again?
Then what the Man had done ſhe told, and ſaid,
He theſe ſix Meaſures full of Barley laid
Upon me, for ſaid he, This I beſtow,
Lest to thy Mother thou ſhould'ſt empty go.
Then ſaid ſhe, ſit ſtill Daughter, till thou ſee
How the Event of this Intrigue will be;
For the Man this Day hath made an end,
Satisfaction will on him attend.

CHAP.

Chap. IV.

AND *Boaz* went up to the City Gate,
And after a ſhort ſpace, while there he ſate,
The Kinſman, of whom he had ſpoke, came by,
To whom he ſaid, Ho, ſuch a one, draw nigh,
And ſit down here: He came and ſate him down:
Then he took Ten Men, Elders of the Town,
And caus'd them to ſit down. Then to the Man
That was of Kin, thus he his Speech began,
Naomi, ſaid he, who not long ſince ſojourn'd
Amongſt the Moabites, is now return'd;
And doth intend to ſell a piece of Ground,
The which *Elimelech* our Brother own'd:
And now to give thee notice, I thought fit,
That if thou pleaſeſt, thou may'ſt purchaſe it,
In Preſence of theſe Men aſſembled here:
Then if thou wilt redeem it, now declare
Thy Mind, but if thou wilt not, then let me,
For thou art next of Kin, and I next thee.
Then ſaid the Kinſman, I will it redeem.
Boaz reply'd, if good to thee it ſeem,
To buy it of the Hand of *Naomi*,
Thou alſo art oblig'd the ſame to buy
Of *Ruth* the Moabiteſs, Wife o' th' dead,
On his Inheritance to raiſe up Seed.
The Kinſman ſaid, I cannot do this thing
My ſelf, leaſt I an Inconvenience bring
Upon mine own Inheritance, what's mine
By right, therefore I now to thee reſign.

Now

Now this in *Iſrael* did a Cuſtom ſtand,
Concerning changing and redeeming Land;
To put all Controverſie to an end,
A Man pluck'd off his Shooe, and gave his Friend;
And this in *Iſrael* was an Evidence,
When e'er they changed an Inheritance.
Then ſaid the Kinſman unto *Boaz*, do
Thou take my Right. And off he pluck'd his Shooe.
Then *Boaz* to the Elders thus did ſay,
And to the People, All of you this Day
Appear for me as Witneſſes, that I
Have bought all of the hand of *Naomi*,
That was *Elimelech*'s, or did belong
Either to *Mahlon* or to *Chilion*:
And *Ruth* the Moabiteſs, who ſome time
Was *Mahlon*'s Wife, I've purchas'd to be mine,
Still to preſerve alive the dead Man's Name
On his Inheritance, leaſt that the ſame
Should in the Gate where he inhabited,
Or 'mongſt his Brethren be extinguiſhed:
Behold, this Day, my Witneſſes you are.
Then all the People that were preſent there,
And Elders ſaid, We are thy Witneſſes:
May God this Woman thou haſt taken bleſs,
That ſhe like *Rachel*, and like *Leah* be,
Which two did build up *Iſrael*'s Family:
And thou in *Ephratah* exalt thy Name,
And through the Town of *Bethlem* ſpread thy Fame,
And may the Seed which God ſhall give to thee
Of this young Woman, full as proſperous be,
As was the Houſe of *Pharez* heretofore,
(*Pharez*, whom *Tamar* unto *Judah* bore.)

S

So he took *Ruth*, and as his Wife he knew her,
And God was pleaſed, when he went in to her,
To grant the Bleſſing of Conception,
And ſhe accordingly bare him a Son.
Then ſaid the Women, Bleſſed be the Lord!
Bleſs thou him *Naomi*, who doth afford
To thee this Day a Kinſman, which ſhall be
Famous in *Iſrael*; and ſhall be to thee
As the Reſtorer of thy Life again,
And in thy drooping Age ſhall thee ſuſtain:
For that thy Daughter-in-Law, who loves thee well
And in thy Sight doth Seven Sons excel,
Hath born this Child. Then *Naomi* took the Boy
To Nurſe, and did him in her Boſom lay:
Her Neighbours too, gave him a Name, for why,
This Son, ſay they, is born to *Naomi*:
They call'd him *Obed*, from whoſe Loins did ſpring
Jeſſe, the Sire of *David*, *Iſrael*'s King.

The End of the Book of RUTH.

THE History of *Sampſon*:

Judges, Chap. xiii.

WHen *Iſrael*'s Sins th' Almighty did provoke,
To make them ſubject to *Philiſtine* Yoke
For forty Years: In *Zorah* dwelt a Man,
His Name *Manoah*, of the Tribe of *Dan*;
His Wife was barren, unto whom appeared
The Angel of the Lord, and thus declared:
Though thou, ſaid he, art barren, time ſhall come
Thou ſhalt enjoy the Bleſſing of thy Womb;
Now therefore I intreat thee to refrain
From Wine, ſtrong Drink, and things that are unclean.
For lo, thou ſhalt conceive and bear a Son,
Upon whoſe Head there ſhall no Razor come,
For he to God a Nazarite ſhall be,
And ſhall begin to ſet his People free
From the Philiſtine Yoke. The VVoman came
And told her Husband, ſhe had ſeen a Man
Of God, his dreadful look made me, ſaid ſhe,
Think him an Angel of the Lord to be:
But I enquired not from whence he came,
Neither did he make known to me his Name:
But thus he ſaid, Thou ſhalt conceive a Son;
Therefore Strong Drink and Wine, ſee that thou ſhun,

And have a care that thou be not defil'd
With things that are unclean; for why, the Child
Shall from his Separation from the Womb,
Become a Nazarite, ev'n to his Tomb.
Manoah then did ſupplicate the Lord,
And ſaid, O Lord, be pleaſed to afford
This Favour unto me, to ſend again
The Man of God, more fully to explain
Thy Will to us, that we may rightly know,
When this Child ſhall be born, what we muſt do.
And to *Manoah*'s Prayer God gave Ear,
And to his Wife the Angel did appear
Again, as ſhe did in the Field retire,
At ſuch time as her Husband was not nigh her.
And ſhe made haſte, and ran, and ſtreight declared
Unto her Husband, that the Man appeared
Again, whom ſhe had ſeen the other Day.
Manoah then aroſe, and went his way,
And when he came, he ſaid, Art thou the Man
That ſpakeſt to my Wife? He ſaid, I am:
Manoah ſaid, Now let thy Words be true:
How ſhall we uſe the Child, what muſt we do?
Then ſaid the Angel of the Lord, Let her
Of all that I have charged her beware:
She may not taſte of what comes of the Vine,
Nor may ſhe drink ſtrong Drink, or any Wine,
Nor may ſhe eat of things that are unclean,
From all that I have ſaid, let her refrain.
Manoah ſaid unto the Angel, ſtay
With us, till we have dreſs'd a Kid, I pray.
But he reply'd, though thou ſhalt me detain,
I'll eat no Bread, but if thou doſt deſign

A Sacrifice unto the Lord, then offer:
For ne'er till now, *Manoah* did diſcover
It was a Man of God he ſpake unto:
Then ſaid he to the Angel, Let me know
Thy Name, that when theſe things ſhall be perform'd,
The Honour due to thee may be return'd.
Whereto the Man of God made this Reply,
Why aſkeſt thou, ſince 'tis a Myſtery?
So he a Kid, and a Meat-Off'ring took,
And offer'd to the Lord upon a Rock:
And there the Man of God did wondrouſly,
The whilſt *Manoah* and his Wife ſtood by:
For as the Altar did ſend up the Flame,
The Man of God aſcended in the ſame:
Manoah and his Wife ſtood looking on,
And on their Faces to the Ground fell down.
(But then the Angel did appear no more.)
Manoah then knew who he was: Therefore
He ſaid unto his Wife, Moſt ſurely we
Shall die, for we the Face of God did ſee.
But ſhe reply'd, If God would ſuch a thing,
He would not now accept our Offering,
Or would he have [illegible] us theſe things made known,
Or told us, as at this time he hath done.
And now (according to the Angel's Word)
The Woman bare a Son, to whom the Lord
Was pleas'd, his Bleſſing graciouſly to give;
She call'd him *Sampſon*, and the Child did thrive:
And lo! the Spirit of the Lord began,
At times to move him in the Camp of *Dan*.

CHAP.

CHAP. XIV.

NOw down to *Timnah Sampſon*'s Steps incline,
Where ſeeing the Daughter of a Philiſtine,
He came up and did of his Parents crave,
That he in Marriage might the Woman have.
Then thus his Father and his Mother ſaid,
'Mongſt all thy Kin canſt thou find ne'er a Maid;
Nor yet among my People, fit to make
A Wife, but thou wilt this Philiſtine take,
Of Race uncircumciſed? He replied,
Get her for me, for I'm well ſatisfied.
But neither of his Parents then did know,
It was the Lord that moved him thereto,
To ſeek a way to accompliſh his Deſigns,
Upon the then o'er-ruling Philiſtines.
Then *Sampſon* and his Parents both went down
To *Timnah*, and as they came near the Town,
Among the Vineyards a young Lion roar'd:
Then on him came the Spirit of the Lord,
And though unarm'd, he rent him like a Kid,
But he diſcover'd not to them the Deed:
And he went down, and with the Woman treated,
And was well pleas'd to have the Match compleated.
And in a while as he return'd again
To take his Wife, behold, where he had ſlain
The Beaſt, he there a Swarm of Bees ſet Eye on,
And Honey in the Carcaſe of the Lion:
He took thereof, and eating, on he went,
And to his Parents did a part preſent,

And they did also eat, but did not know
That from the Lion's Carcase it did flow.
So down his Father went unto the Woman,
And *Sampson* made a Feast, as it was common
Among young Men. The Philistines provide
Thirty Companions with him to abide;
And *Sampson* said unto them, now behold,
I have a Riddle for you to unfold,
Which if you do before the Seven Days Feast
Be ended, I will give to every Guest
A Sheet and change of Garments, but if ye
Cannot declare it, you shall give to me
Full Thirty Sheets, and Thirty Changes too:
Then said they, What's thy Riddle, let us know?
And *Sampson* said, The Eater sent forth Meat,
And from the Strong there came a thing most sweet.
And they could not in Three Days find it out,
Wherefore before the seventh came about,
They said unto his Wife, Thou must entice
Thy Husband to discover this Device,
Least we burn thee, and all thy Father's House:
Is it not so, that ye have called us
To make a Spoil? And *Sampson*'s Wife wept sore,
And said, Thou dost but hate me, and no more;
To put a Riddle to my Countrymen,
And not tell't me: And he reply'd agen,
I have not told my Father or my Mother,
And shall I now to thee this thing discover?
And she continually before him wept,
During the time the Feasting Days were kept:
And now behold it came to pass that he,
For fear of her Importunity,

Did

Did on the Seventh Day to her unfold
The Riddle, which ſhe to her Brethren told;
And e'er the Sun went down, on that ſame Day,
The Philiſtines to *Sampſon* thus did ſay,
What is more ſweet than Honey? What more ſtrong
Than is a Lion? And he ſaid, How long
Would it have been, e'er you had underſtood
This thing, had you not with my Heifer plow'd?
Then came the Spirit of the Lord upon
Him, and he haſted down to *Askelon*,
And Thirty of the Philiſtines he ſlew,
And took their Cloaths, and gave the Garments due
To every one of them that had diſcloſed
The meaning of the Riddle he propoſed,
And towards them his Anger fiercely burned,
And he unto his Father's Houſe returned.
But *Sampſon*'s Wife was given unto one
What was his Friend and chief Companion.

CHAP. XV.

BUt in a while, as *Sampſon* viſited
His Wife, in the Wheat Harveſt with a Kid,
To her into her Chamber he would go,
The which her Father would not let him do;
But ſaid, I thought that thou hadſt quite forſook her,
Wherefore I gave conſent, and thy Friend took her.
Doth not her Siſter's Beauty hers exceed,
Though young? I pray then take her in her ſtead.

And *Sampſon* ſaid, I ſhall more blameleſs be
Than they, though I ſhall do them injury:
And then he caught Three hundred Foxes, and
Turn'd Tail to Tail, and put a fiery Brand
Between Two Tails, and ſetting fire thereto,
Into the ſtanding Corn he let them go;
And burnt both Shocks, and ſtanding Corn and Vines,
And all the Olives of the Philiſtines.
Then they enquired who this thing had done,
And were inform'd, it was the *Timnite*'s Son:
Becauſe his Father took his Wife away,
And gave her his Companion to enjoy.
And the Philiſtines came up, full of Wrath,
And burnt with Fire, her and her Father both.
And *Sampſon* ſaid though you have done this thing,
A farther Evil I will on you bring,
And my avenging Hand ſhall ceaſe hereafter:
And hip and thigh he ſmote them with great ſlaughter:
And he return'd, and came up to the top
Of *Etam*, and dwelt there upon the Rock.
Then the Philiſtines up to *Judah* went,
And in the Vale of *Lehi* pitch'd their Tent.
Then ſaid the Men of *Judah* for what reaſon
Are you come up againſt us at this ſeaſon?
And they made anſwer, we are come to bind
Sampſon, to do to him in the ſame kind
As he hath done to us: Then there went up
Three thouſand Men of *Judah* to the top
Of the Rock *Etam*, and to *Sampſon* ſaid,
Do'ſt thou not know that we have long obey'd
The Philiſtines? Wherefore is it that thou
Haſt done this thing, to bring this Evil now,

Upon

Upon us, let us know it? Then ſaid he
I did to them, as they have done to me:
Then ſaid they we are come, and have brought bands,
To bind, and give thee up into their hands:
And he made anſwer, you ſhall ſwear unto me,
That you your ſelves no Injury will do me:
And they reply'd, No, no, we will but bind thee,
We will not kill thee, but to them reſign thee.
And they took two new Cords, and therewith tied him,
And from the Rock where he abode convey him:
Whom when they to the Camp at *Lehi* brought
The Philiſtines againſt him gave a ſhout:
And mightily the Spirit of the Lord
Came on him, and like burning Flax each cord
That was upon his Arms became, the Bands
Were likewiſe ſeparated from his Hands.
And he the Jawbone of an Aſs eſpied.
And took and ſmote them till a Thouſand died:
Then ſaid he with an Aſs's Jawbone I
Have made mine Enemies in heaps to lie:
Behold I have deſtroy'd a Thouſand Men
With this ſame worthleſs Aſs's Jaw: And when
He made an end to ſpeak, it came to paſs
He caſt away the Jawbone of the Aſs,
And ſaid, Now let the place where this was done
Be by the Name of *Ramath-Lehi* known.
And he was ſore a thirſt, and to the Lord
He cried, and ſaid, O Lord, thou didſt afford
This great Deliverance, and now ſhall I,
By reaſon of my Thirſt fall down and die,
And fall into the moſt accurſed Hands
Of theſe uncircumcis'd Philiſtine Bands?

But God was pleas'd to cleave an hollow place,
Within the Jaw, from whence did Water paſs:
Whereof when he had drank, his Spirit came
As heretofore, and he reviv'd again:
Wherefore that place, which is in *Lehi*, bore
Unto this Day the Name of *En-hakkore*.
And in the Days the Philiſtines bore ſway,
Iſrael for Twenty Years did him obey.

CHAP. XVI.

THen down to *Gaza Sampſon* went, and there
Seeing an Harlot, went in unto her.
And when the Gazites heard he was come thither:
Straightway they gathered themſelves together
To compaſs him about, and lay in wait
All Night, to take him in the City Gate,
And they were ſtill all Night for why? ſay they,
To morrow we ſhall kill him when 'tis Day.
And he till Midnight lay, and then aroſe,
And with the City Gates away he goes,
Bearing the Poſts, and bar and all away,
And on an Hill near *Hebron* did them lay.
And afterward it came to paſs he ſaw,
And lov'd a Woman named *Delilah*,
Who in the Vale of *Sorek* dwelt to whom
There did the Lords of the Philiſtines come,
And ſaid, if thou wilt but entice him to reveal
Where lies his Strength, and which way we may deal

With

With him, to bind him, to afflict him, we
Each one will give a great reward to thee.
And ſhe to *Sampſon* ſaid, I pray thee, tell
Wherein thy Strength doth other Men excel,
And how thou may'ſt be bound: And he reply'd,
If they with Seven green Withs that ne'er were dried,
Shall bind me Hand and Foot, I ſhall be then
As weak and impotent as other Men.
Then the Philiſtine Lords for her provide
The Seven green Withs which never had been dried,
And ſhe therewith did bind him, (now there were
Men lying in wait whom ſhe had placed there)
Then ſhe cry'd out, and ſaid, Now *Sampſon* ſtand
Thy ground, for the Philiſtines are at hand.
And ſtreight he brake the Withs, and they became
Like to a thred of Tow when toucht with flame:
So was his Strength not found out. Then ſaid ſhe,
Sampſon, behold, thou haſt deceived me,
And told me lyes: Therefore no longer blind me,
But tell, I pray thee, wherewith I may bind thee:
Bind me with Ropes that ne'er were us'd, ſaid he;
Then weak as other Men are, ſhall I be:
She therefore took New Ropes, and bound him, and
Cry'd, *Sampſon*, the Philiſtines are at Hand:
(And in the Chamber there were Men lay hid)
And from his Arms he brake them like a Thread.
Then ſaid ſhe, Thou haſt mock'd me hitherto,
And told me Lyes: Now tell we what to do
To bind thee. He reply'd, Thou with the Web
Muſt interweave the Seven Locks of my Head.
Then ſhe his Locks did faſten with the Pin,
And ſaid, the Philiſtines are coming in,

Shift, *Sampſon*, for thy ſelf; then he awoke,
And Pin and Web, and all away he took.
Then ſaid ſhe, How canſt thou pretend to love me,
When thus thy Doing towards me diſprove thee?
For now, behold, thou haſt deceiv'd me thrice,
And haſt not told me where thy great Strength lies.
At length his Soul being vext exceedingly,
By reaſon of her Importunity:
He told the Secrets of his Heart, and ſaid,
Never yet Razor on my Head was laid;
For I have been to God a Nazarite,
Even from the Day that firſt I ſaw the Light:
Wherefore like other Men, if I am ſhaven,
I ſhall be weak, and of my Strength bereaven.
And when ſhe ſaw that he had told her all
The Secrets of his Heart, ſhe ſent to call
The Lords of the Philiſtines, Come, ſaid ſhe,
This once, for now he hath made known to me
The very Truth. Then they came up together,
And brought the Money in their Hands to give her.
Then down to ſleep upon her Knees ſhe laid him,
And call'd a Man, who of his Locks betray'd him,
And to afflict him ſhe began, and then
His Strength became like that of other Men:
Then ſaid ſhe, *Sampſon*, thy Philiſtine Foes
Are juſt at hand: And he from ſleep aroſe,
And as at other times went forth to ſhake him,
Not knowing that the Lord did now forſake him.
But the Philiſtines ſeized him, and brought
Him down to *Gaza*, having firſt put out
His Eyes, and did with brazen Fetters bind
And made him in the Priſon-Houſe to grind.

Howbeit

Howbeit the Hair upon his Head began,
After he had been ſhaved, to grow again.
Then the Philiſtine Lords together met,
And a Thankſgiving-day apart they ſet,
For to rejoice, and unto *Dagon* pay
Their higheſt Service; For our God, ſay they,
Did this: And when the People did behold
Poor Captive *Sampſon*, they their God extoll'd,
And ſaid, our God, Hath given into our hand,
Him that deſtroy'd us, and laid waſte our Land.
And in their heighth of Mirth, they ſent to call
Sampſon, to come and make ſport for them all.
And from the Priſon-Houſe they brought him, and
Between the Pillars they ſet him to ſtand;
And there he made them Sport. Then to the Lad,
That led him by the Hand, thus *Sampſon* ſaid,
Let me now feel the Pillars that ſuſtain
The Houſe, that I my ſelf thereon may lean.
Now in the Houſe there was a mighty Throng
Of Men and Women gather'd, and among
Them, all the Lords of the Philiſtines were:
Beſides, upon the Roof there did appear,
About Three thouſand Men and Women, who
Beheld, while *Sampſon* made them ſport below.
And *Sampſon* calling on the Lord did ſay,
O Lord, my God, remember me, I pray,
This once give Strength, that I aveng'd may be
Of thoſe Philiſtines who have blinded me.
And with his Right-hand and his Left, he held
Two middle Pillars which the Houſe upheld;
And ſaid, Let me with the Philiſtines die,
And then he bow'd himſelf moſt mightily;

And down the Houſe fell on the Lords, and all
The People that were in't: So that the fall
Thereof, ſlew at his Dying many more,
Than he had ſlain in all his Life before.
Then did his Brethren, and his Kinsfolks come
And took him up, and brought him with them home,
And laid him in his Father's Sepulchre,
When he had judged *Iſrael* twenty Year.

CHRIST's

CHRIST'S *Sermon on the Mount*

Matth. Chap. V.

AND *Jesus*, seeing the Multitudes, ascended
Up to a Mount where sitting, and attended
By his Disciples; he began to Preach,
And on this manner following did them teach.
Blessed are all such as are poor in Spirit,
For they the Heav'nly Kingdom do inherit.
Blessed are they that Mourn: For in the stead
Thereof shall Comfort be administred.
Blessed are they, whose Meekness doth excel;
For on the Earth their Portion is to dwell.
Blessed are they, who after Righteousness
Hunger and Thirst: For they shall it possess.
Blessed are they, for they shall Mercy find,
Who to do mercifully are enclin'd.
Blessed are all such as are pure in Heart:
For God his Presence shall to them impart.
Blessed are they that do make Peace: For why?
They shall be call'd the Sons of the Most High.
Blessed are they which suffer for the sake
Of Righteousness: For they of Heav'n partake.
Blessed are ye, when Men shall falsly speak
All kind of Ill against you for my sake,
And shall revile, and persecute you sore;
Rejoyce, and be exceeding glad therefore;
For your Reward in Heav'n will be great:
For thus of Old they did the Prophets treat.

Ye are the Salt o'th' Earth; but wherewith muſt
The Salt be ſeaſon'd when the ſavour's loſt?
It is from thenceforth good for nothing, but
To be caſt out, and trodd'n under foot.
Ye are the Light o'th' World: A City ſet
Upon an Hill cannot be hid: Nor yet
Do Men a Candle with a Buſhel cover,
But ſet it where it lights the whole Houſe over.
So ſhine your Light, your Good Work's ſeen thereby
Men may your Heavenly Father Glorifie.
Think not that to deſtroy the Law I came,
Or Prophets; no, but to fulfil the ſame.
For till the Heav'n and Earth ſhall paſs away,
One jot or tittle from the Law, I ſay,
Shall never paſs, till all ſhall be complete.
Whoſo therefore preſumes to violate,
One of theſe leaſt Commands, and teacheth ſo,
Shall in God's Kingdom be accounted low:
But he that doth, and teacheth them likewiſe,
Shall in God's Kingdom have great Dignities.
For I declare unto you, that unleſs
You ſhall exceed the *Scribes* and *Phariſees*
In Righteouſneſs: You ſhall on no condition,
Into the Heavenly Kingdom gain admiſſion.
Ye've heard 'twas ſaid of Old; *Thou ſhalt not kill*:
And he incurs the Judgment who ſhall ſpill
His Brothers Blood: But I to you declare,
That he that's wroth without a cauſe, ſhall bear
The Judgment: Likewiſe of the Council he
That ſayeth *Racha* ſhall in danger be:
But whoſoe'er ſhall ſay thou Fool, the ſame
Shall be in danger of Eternal Flame.

When therefore to the Altar thou doſt bring
Thy Gift, and there remembreſt any thing
Thy Brother hath againſt thee: Leave it there
Before the Altar, and come thou not near,
Till thou haſt firſt made Reconciliation,
Then may'ſt thou come and offer thine Oblation.
Make an Agreement with thine Adverſary
Whilſt thou art in the way, and do not tarry;
Leſt he at any time deliver thee
Unto the Judge, and by the Judge thou be
Unto the Officer forthwith reſign'd,
And to Impriſonment thou be confin'd;
I do affirm thou ſhalt not be enlarg'd,
Till thou the utmoſt Farthing haſt diſcharg'd.
Ye've heard, that they of Old did teſtifie,
That Men ſhould not commit Adultery:
But I pronounce him an Adulterer,
Who views a Woman to luſt after her.
And if thy Right Eye ſhall offenſive be,
Pluck thou it out and caſt the ſame from thee;
For it is better loſe one, than that all
Thy Members ſhou'd into Hell Torments fall.
And if thy Right Hand doth offend cut off it,
And caſt it from thee, for it will thee profit
Much rather, that one of thy Members fell,
Than that they ſhould be all condemn'd to Hell.
It hath been ſaid, whoſo away ſhall force
His Wife, ſhall give her a Bill of Divorce:
But whoſoe'er ſhall put his Wife away,
Except for Fornication's ſake, I ſay,
Makes her Adult'reſs, and who Marries her,
So put away, is an Adulterer.

Again: Ye've heard, Thou ſhalt not be forſworn,
Was ancient Doctrine, but thou ſhalt perform
Unto the Lord thine Oaths: But I declare,
That you ſhall not at all preſume to Swear,
Neither by Heaven, for it is Gods Throne;
Nor by the Earth, for his Foot ſtands thereon:
Neither Swear by *Jeruſalem*, for why?
It is the City of the King Moſt High:
Nor Swear thou by thine Head, for thou canſt make
No Hair thereof to be or white or black:
But let Yea, yea; Nay, nay, in Speech ſuffice,
For what is more from Evil doth ariſe.
Ye've heard, it hath been ſaid; Eye for an Eye,
And Tooth for Tooth: But I do teſtifie,
That you ſhall not reſiſt; but let him ſmite
Thy left Cheek alſo, who aſſaults thy right.
And if that any by a Law Suit ſhall
Demand thy Coat, let them have Cloak and all.
And whoſoe'er compelleth thee to go
A Mile, refuſe not to go with him two.
Give him that asketh, and from him that may
Have need to borrow, turn not thou away. (Friend
Ye've heard, 'twas ſaid: That thou ſhalt love thy
And hate thy Foe: But let your love extend
Unto your Enemies: Thus I declare,
Bleſs them that Curſe, do good to them that bear
Ill will, and for your Perſecutors pray,
And them that do reproach you; that you may
Be Children of your Father that's in Heaven;
For he on good and bad alike hath given
His Sun to riſe, and in like Manner doth

For what is your Reward, if you love them
That love you? Do not *Publicans* the ſame?
And if your Brethren only you ſalute,
What more than they do ye? They alſo do't:
I will therefore that you be perfect, ev'n
As is your Father perfect that's in Heav'n.

CHAP. VI.

TAke heed you do not your Alms-deeds beſtow
Before Men, purpoſely to make a ſhow;
For then there will no recompence be given
Unto you of your Father that's in Heaven:
With ſound of Trumpet do not thou therefore
Proclaim what thou art giving to the Poor;
As is the manner of the Hypocrites
To do i'th' Synagogues and in the Streets;
That Men may give them Praiſes. Verily
They have their Recompence I teſtifie.
But when thou doſt Alms, let thy left hand know
Not what thy right hand is about to do:
That giving ſecretly, thy Father may,
Who ſees in ſecret openly repay.
And when thou Pray'ſt be not as Hypocrites;
For they love in the corners of the Streets,
And in the Synagogues to ſtand and Pray,
There to be ſeen: They've their Reward I ſay.
But thou, when thou doſt make thy Pray'r, go
Into thy Cloſet, ſhut thy Door and ſo

And there in ſecret to thy Father cry,
Who ſe'ing thee ſhall reward thee openly.
But when ye Pray uſe not vain Repetitions,
As Heathens do, for they think their Petitions
Prevail, when they the ſame do multiply:
Be ye not like to them therefore; for why;
Your Father knows what things you need before
You ask him, on this wiſe pray ye therefore.

'Our Father which art in Heav'n, thy Name alone
'Be hallowed. Thy glorious Kingdom come.
Thy Will be done on Earth as 'tis in Heav'n.
Give us this day our daily Bread. And ev'n
As we remit our Debtors, grant Remiſſion
To us. And lead us not into Temptation,
'But from all Evil do thou us deliver;
'For th' Kingdom, Pow'r and Glory's thine for ever.
Amen.

For if you do forgive Men that offend
Your Heavenly Father will to you extend
Forgiveneſs; but if not, nor will he ſpare,
At any time when you Offenders are.
Moreover when you Faſt beware leſt you
Look ſad, as Hypocrites are wont to do;
For they diſguiſe their Faces, that they may
Appear to Faſt: They've their reward I ſay.
But thou, when thou doſt Faſt, anoint thine Head
And waſh thy Face, that undiſcovered
Thy Faſting may be unto Men, but rather
That thou be ſeen in ſecret of thy Father:
And then thy Father who in ſecrecy

Lay not up Treaſure for your ſelves in ſtore
Upon the Earth, where Moth and Ruſt devour,
And where by Thieves you may be quite bereaven.
But lay up Treaſure for your Selves in Heav'n,
Where neither Moth nor Ruſt, nor Thieves can enter;
For where's your Treaſure there your Hearts will (center.
The Eye's the light o'th' Body, which if right
Then thy whole Body will be full of Light:
But if thine Eye be evil, then there will
A total Darkneſs thy whole Body fill.
If therefore all the Light that is in thee
Be Darkneſs, How great muſt that Darkneſs be?
No Man can ſerve Two Maſters, either he
Will hate one, and love t'other, or will be
Faithful to one, and t'other will forego.
Ye cannot ſerve both God and Mammon too.
Take no thought therefore for your Life, I ſay,
What you ſhall eat or drink; or how you may
Your Bodies cloath: Is not the life much more
Than meat, is not the Body far before
The cloaths thereof? behold the fowls o'th' air,
Nor ſow nor reap, nor take they any care:
How they proviſion into barns may gather;
Yet they are nouriſh'd by your Heavenly Father:
Are ye not worth much more? Which of you can
By taking thought add to his height one ſpan?
And why for raiment are ye taking thought?
See how the Lilies grow, they labour not,
Nor do they ſpin; yet *Solomon*, I ſay,
In all his Pomp had no ſuch gay Array.
If in the Field God ſo doth cloath the Graſs,
Which is to Day, and doth to Morrow paſs

Into the Oven, ſhall he not therefore
O ye of little Faith, cloath you much more?
Take no thought therefore, ſaying, What ſhall we eat,
Or drink, or where ſhall we our Raiment get?
(For thus the Heathen People uſe to do)
For that your need them doth your Father know.
But ſeek God's Kingdom, and his Righteouſneſs
Firſt, and then all theſe things you ſhall poſſeſs.
Be not then exercis'd with Care and Sorrow,
In making Preparation for the Morrow;
The Morrow ſhall things for it ſelf prepare:
Sufficient to the Day is each Day's Care.

CHAP. VII.

JUdge not that you may not be judg'd; for even
As you paſs Judgment, Judgment ſhall be given:
And with ſuch Meaſure as you meet to Men,
It ſhall be meaſur'd unto you agen.
And why doſt thou take notice of the Mote
That's in thy Brother's Eye, but doſt not note
The Beam that's in thine own? How wilt thou ſay
To thy Brother, let me take away
The Mote that's in thine Eye, when yet 'tis plain
The Beam that's in thine own doth ſtill remain?
Firſt caſt away the Beam, thou Hypocrite,
Out of thine own Eye, ſo ſhall thy clearer Sight
Much better be enabled to deſcry,
How to pull the Mote out of thy Brother's Eye.

Give

Give not to Dogs the things that are Divine,
Neither caſt ye your Pearls before the Swine,
Leaſt that they ſhould their Feet them trample under,
And turn upon you, and rent you aſunder.
Ask, and obtain, ſeek, and ye ſhall find; do ye
Knock, and it ſhall be opened unto ye:
For he that ſeeks, ſhall find, that asks, obtain,
And he that knocks, ſhall an Admittance gain.
Or what Man is there of you, if his Son
Shall ask him Bread, will he give him a Stone?
Or if he ask a Fiſh, will he beſtow
A Serpent? If then ye being evil know
To give your Children good Giſts, how much rather
To them that ask him, ſhall your Heav'nly Father?
Then what you wou'd Men ſhou'd to you, ſo do
To them: for that's the Law and Prophets too.
Enter in at the ſtrait Gate, for the Road
That doth unto Deſtruction le: is broad,
And wide the Gate, and many ere be that
Enter therein: becauſe ſtrait is the Gate,
And narrow is the way that is inclin'd
To Life, and which there are but few that find.
Falſe Prophets ſhun, who in Sheeps Cloaths appear,
But inwardly devouring Wolves they are:
Ye by their Fruits ſhall know them. Do Men eithe
Pluck Grapes of Thorns, or Figs of Thiſtles gather
Even ſo each good Tree good Fruit will produce;
But a corrupt Tree Fruit unfit for uſe:
A good Tree cannot bring forth evil Food,
Nor can an evil Tree bear Fruit that's good:
Each Tree that bears not good Fruit's hewen down
And burnt; thus by their Fruits they ſhall be know

Not every one that ſaith Lord, Lord, but he
That doth my Heav'nly Father's Will, ſhall be
An Heir of Heaven: many in that day
Will call Lord, Lord, and thus to me will ſay;
Have we not Propheſied in thy Name?
Caſt Devils out, done Wonders in the ſame?
And then will I profeſs I know you not:
Depart from me ye that have Evil wrought.
Whoſo therefore theſe Sayings of mine doth hear,
And doth them, to a Wiſe Man I'll compare,
The which upon a Rock his Building founded;
The Rain deſcended and the Floods ſurrounded,
The Winds aroſe, and gave it many a ſhock,
And it fell not, being founded on a Rock.
And ev'ry one that hears theſe Sayings of mine,
And not to do them doth his Heart encline,
Unto a Fooliſh M ſhall be compar'd,
Who his Foundati on the Sand prepar'd;
The Rain deſcend and the Floods were great,
The Winds did blo , and vehemently beat
Againſt that Houſe; and down the Building came,
And mighty was the downfal of the ſame.
And now when *Jeſus* thus had finiſhed
His Sayings, the People were aſtoniſhed
Thereat: for not as do the Scribes taught he
Them, but as one that had Authority.

The End of Chriſt's Sermon on the Mount.

THE

THE Prophecy of *Jonah*.

CHAP. I.

NOW unto *Jonah*, old *Amittai*'s Son,
Thus did the Word of the Almighty come,
And ſaid, Ariſe; Go thou forthwith & cry
'Gainſt that great City *Nineveh*; for why,
The Sins thereof are come up in my ſight.
But he aroſe, that he to *Tarſhiſh* might
Flee from God's Preſence; and went down & found
A Ship at *Joppa* unto *Tarſhiſh* bound:
He paid the Fare, and with them went on board
For *Tarſhiſh*, from the Preſence of the Lord.
But the Almighty a great Wind did raiſe,
And ſent a mighty Tempeſt on the Seas,
So that the Ship was likely to be broken.
Then were the Mariners with Horror ſtrucken;
And to his God they cried ev'ry one;
And over-board was the Ships lading thrown
To lighten it: but down into the Ship
Was *Jonah* gone, and there lay faſt aſleep.
So to him came the Maſter and did ſay,
What meaneſt thou, O Sleeper! Riſe and pray
Unto thy God, and he perhaps will hear,
And ſave us from the danger that we fear.

The

Then ſaid they to each other, come, let's try,
By caſting Lots, on whom the Fault doth lie,
In bringing all this evil now upon us.
So they caſt Lots, and the Lot fell on *Jonas*.
Then ſaid they, we intreat thee let us know,
For whoſe cauſe we this evil undergo,
Whence comeſt thou? What is thine Occupation?
What Country-man art thou? And of what Nation?
And unto them himſelf he did declare,
And ſaid, I am an *Hebrew*, and do fear
The Living Lord, the God of Heaven, who
Alone hath made the Sea and dry Land too.
Then were the Men exceedingly afraid;
And, wherefore haſt thou done this thing? they ſaid:
(For they did underſtand he did forgo
God's Preſence, for himſelf had told them ſo.)
What ſhall we do unto thee then they ſaid,
That ſo the raging of the Sea be ſtay'd?
(For it did rage and foam.) Take me, ſaid he,
And caſt me over board into the Sea;
So ſhall the Sea be calm, for on my ſcore
I know it is, that thus the Waves do roar.
Nevertheleſs they rowed hard to gain
The Land, but all their labour was in vain;
So much againſt them did the Tempeſt beat.
Wherefore they the Almighty did entreat,
And ſaid, we do beſeech thee, and we pray,
O Lord, that thou would'ſt not upon us lay
The charge of guiltleſs Blood, nor let it be,
That now we periſh, on th' account that we
Take this Man's Life away; for thou alone,
As it hath pleaſed thee, O Lord, haſt done.

So

So they took *Jonah* up, and to the Seas
Committed him; then did the Tempeſt ceaſe.
Then did the Dread of the Great God on high,
Seize on the Mariners exceedingly.
And they did offer up a Sacrifice,
And vowed Vows unto the Lord likewiſe.
And now the Lord for *Jonah* did contrive
A mighty Fiſh to ſwallow'im up alive,
And in the Fiſh's Belly for the ſpace
Of three days and three nights, poor *Jonah* was.

CHAP. II.

UNto the Lord his God then *Jonah* pray'd
Out of the Belly of the Fiſh, and ſaid,
By reaſon of Affliction which lay ſore
Upon me, I the Lord God did implore,
And he gave Ear; and from Hell's Belly I
Cry'd unto thee, and thou, Lord, heard'ſt my Cry;
For thou into the Deep hadſt caſt me out,
And there the Floods did compaſs me about,
In the midſt of the Sea, thy Waves were ſent,
And all thy Billows which my Head o'er went.
Then ſaid I though thy Preſence hath forſook
Me, to thy Holy Temple will I look.
The Waters compaſſed about my Soul,
And the great Deeps did round about me rowl,
The Weeds were wrapt about my Head, I went
Down to the bottom of the Element;

Then ſaid they to each other, come, let's try,
By caſting Lots, on whom the Fault doth lie,
In bringing all this evil now upon us.
So they caſt Lots, and the Lot fell on *Jonas*.
Then ſaid they, we intreat thee let us know,
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Whence comeſt thou? What is thine Occupation?
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Then ſaid I though thy Preſence hath forſook
Me, to thy Holy Temple will I look.
The Waters compaſſed about my Soul,
And the great Deeps did round about me rowl,
The Weeds were wrapt about my Head, I went
Down to the bottom of the Element;

The Earth with her ſtrong Bars ſurrounded me,
Yet thou, O Lord, from Death haſt ſet me free.
When my Soul fainted, on the Lord I thought,
And to thee to thy Temple then was brought
My Pray'r. They their own Mercies do deſpiſe,
Who have regard to lying Vanities
But with the Voice of my Thankſgiving, I
Will offer Sacrifice to thee on high,
And pay my Vows which I have vow'd each one,
For why? Salvation's of the Lord alone.
And now the Fiſh, as God did give Command,
Did vomit *Jonah* out upon dry Land.

Chap. III.

AND now the Second time to *Jonah* came
God's Word, and ſaid, Ariſe, go and proclaim
To that great City *Nineveh*, what I
Have heretofore commanded thee to cry.
So *Jonah* roſe up, and prepar'd to go
To *Nineveh* as God had bid him do:
(Now was the City *Nineveh* ſo great,
That it was three days Journey long compleat)
And as into the City *Jonah* made
His firſt days Journey, he cry'd out, and ſaid,
When forty days ſhall be expir'd and paſt,
This City *Nineveh* ſhall be laid waſte.
Then did the Ninevites with one accord,
Believe this was the Meſſage of the Lord,

And

And did proclaim a Faſt, and every one,
From greateſt to the leaſt, put Sackcloth on:
For to the King this News was quickly flown,
And he aroſe, and came down from his Throne,
And having laid aſide his Robes of State,
He put on Sackcloth, and in Aſhes ſate:
And iſſuing out his Royal Proclamation,
And through the City making Publication
Thereof, (being by the King and Council ſign'd)
A ſolemn and a general Faſt enjoin'd,
And ſaid, I will, That neither Man nor Beaſt,
Nor Flock, nor Herd, ſhall their Proviſion taſte:
But let them all put Sackcloth on, and cry
Unto the Lord with greateſt fervency;
Yea, let them all their evil Ways refrain,
And from the Violence which they retain.
Who knows if God will yet be pleas'd to ſpare,
And turn away the Evil that we fear?
And God beheld their Works, and ſaw that they
Had turned from the Evil of their Way:
And God turn'd from his Wrath, and did revoke
The dreadful Judgment whereof he had ſpoke.

CHAP. IV.

BUT hereat *Jonah* was extreamly vext,
And in his mind exceedingly perplext:
And to the Lord his God he pray'd, and ſaid,
O Lord, I pray thee, was not I afraid

Of this, when I was yet at home? Therefore
I unto *Tarſhiſh* took my flight before:
For that thou art a gracious God I know,
Of tender Mercy, and to Anger ſlow,
Of great Compaſſion, and doſt oft recal
The Evil thou doſt threat Mankind withal:
Now therefore, Lord, I earneſtly do pray
That thou would'ſt pleaſe to take my Life away,
For I had better die than live. Doſt thou
Do well, ſaid God, to be ſo angry now?
So then out of the City *Jonah* went,
And on the Eaſt-ſide of it made a Tent,
And underneath the ſhade thereof he ſate,
Expecting what would be the City's Fate:
And over *Jonah*'s Head behold, the Lord
Prepar'd, and cauſed to come up, a Gourd
To ſhadow him, and eaſe him of his Grief;
And *Jonah* was right glad of this Relief.
But God a Worm ſent early the next day,
Which ſmote the Gourd, it withered away:
And when the Sun aroſe it came to paſs,
That God a vehement Eaſt wind did raiſe;
Beſides, the Sun did beat upon his Head,
So that he fainted, ſaying, would I were dead,
For it is better for me now to die,
Than thus to lead my Life in Miſery.
And to diſtreſſed *Jonah*, ſaid the Lord,
Doſt thou well to be angry for the Gourd?
And he unto the Lord made this Reply,
I do well to be angry even to die.
Thou haſt had pity, *Jonah*, on the Gourd,
[illegible] didſt not labour, ſaid the Lord,

Nor madeſt it to grow, which alſo came
Up in a Night, and periſh'd in the ſame:
And ſhould not I extend my gracious Pity
To *Nineveh*, ſo populous a City,
Where more than Sixſcore thouſand Perſons dwell
Who 'twixt their Right-hand, and their Left, can tell
No difference, wherein are alſo found
Cattle which do in Multitudes abound?

The End of the Prophecy of JONAH.

THE

THE LIFE of *JOSEPH*, TAKEN Out of the latter Part of the Book of *Geneſis*, Chap. xxxvii.

WHen *Jacob* from his Brother *Eſau* fled,
He by the Hand of Providence was led
To *Padan-aram*, in *Aſſyria*, where
He ſerv'd his Uncle *Laban* twenty year;
During which time he was in all things bleſt,
And with a num'rous Iſſue 'mongſt the reſt:
Amongſt whom none ſo pleaſing in his ſight
As *Joſeph* was, who was his chief delight:
Who by the time that *Jacob* was return'd
Into the Land, where's Fathers had ſojourn'd,
Was full arriv'd at ſeventeen years of Age;
And by his Hopefulneſs did then preſage,
He was indued with a noble Mind,
That would to vertuous Actions be inclin'd;
For being ſent to feed his Father's Flock,
Among his Brethren, he great notice took
Of what they did, and if in any ſort
They did amiſs, he thereof made report
Unto his Father, and did thus create
His Father's favour, but his Brethren's hate.

His Father lov'd him better than the reſt,
As being the Son wherewith his Age was bleſt:
And that his Kindneſs might the more appear,
Made him a party colour'd Coat to wear.
But as it often haps, his Father's Love
Did in his Brethren greater Hatred move:
But that which moſt incens'd them was his Dreams,
By which, in a Prophetick way, he ſeems
Their low Submiſſion, and his future State
Of Greatneſs, plainly to Prognoſticate.
For to his Brethren thus his Dreams he told,
And ſaid, as we were binding Sheaves, behold,
My Sheaf aroſe and ſtood up in the Field,
And all your Sheaves ſtood round about, to yield
Obeiſance unto mine: And what, muſt we
Indeed, ſay they, be ſubject unto thee?
Their Wrath increas'd, this added to his Crime.
And *Joſeph* dreamed yet a ſecond time;
And ſaid, Behold, I ſaw the Sun and Moon,
And the eleven Stars to me fall down.
At which his Father highly was offended,
And for theſe words, the Lad he reprehended,
And ſaid, fond Youth, Doſt thou pretend to ſhew
That I, thy Mother, and thy Brethren too,
Muſt all ſubmit to thee? Thou doſt but dream:
But *Jacob* kept his words, and thought of them.
Now *Jacob*'s Sons did feed their Flocks in *Shechem*,
And he deſired *Joſeph* to go ſeek 'em,
And find them out, and come again and tell
If all things with them and their Flocks were well.
So *Joſeph* went, and wander'd here and there,
But could not find out where his Brethren were,

Untill a Man had told him their Intent
Of going to *Dothan*, where he alſo went.
And when his Brethren at a diſtance ſaw him,
They held a Conſultation how to ſlay him,
And ſaid, here comes the Dreamer, we ſhall ſee
What the Event of all his Dreams will be;
For we will kill, and in a Pit will hide him,
And ſay ſome Beaſt or other hath deſtroy'd him.
But *Reuben* ſomewhat tend'rer than the reſt,
Endeavour'd to perſwade them to deſiſt
From Murder, ſaying, Into this Pit let's caſt him,
And this he ſaid in hopes to have releas'd him.
And now when *Joſeph* came not dreading ought,
They ſtrip'd him of his party-colour'd Coat,
And led him to a Pit that was hard by,
And threw him into't, but the Pit was dry.
And ſitting down to eat, they chanc'd to ſpy,
A Company of Iſhmaelites paſs by, (lading,
Who with Balm, Myrrh, and Spice, their Camels
From *Gilead* came, and were to *Egypt* Trading:
Then *Judah* ſaid, 'Twill do us little good
To ſlay our Brother, and conceal his Blood;
Come therefore, Brethren, be advis'd by me,
Let's ſell him to theſe Iſhmaelites, for he
Is our own Fleſh, and 'tis a cruel Deed,
To kill him, and to this they all agreed.
Their Brother then out of the Pit they hale,
And to theſe Merchants offer'd him to ſale:
Who, him for twenty Silver Pieces bought,
And with them to the Land of *Egypt* brought.
But *Reuben* ignorant of what was done,
Came to the Pit, and ſeeing the Lad was gone,

He rent his Cloaths in a great Conſternation,
Returning back with heavy Lamentation.
And now that they might make their Story good
They kill'd a Kid, and dipped in the Blood
Their Brother *Joſeph*'s Coat, and home they came,
And to their Father's view expos'd the ſame,
And ſaid, this we have found, now thou doſt know
Whether it be thy Son's Coat, yea or no.
And *Jacob* knew the Coat full well, and ſaid,
Now hath ſome evil Beaſt devour'd the Lad;
Joſeph is torn in Pieces without doubt,
For, too, too well I know this is his Coat.
He rent his Cloaths, and putting Sackcloath on,
He for a long time mourned for his Son.
His Children ſtriving to aſſwage his Grief
Endeavour'd to adminiſter Relief:
But he refus'd, and ſaid, Since he is gone,
I will in Sorrow to the Grave go down.
Such Lamentation made he for his Son.

CHAP. XXXIX.

AND now theſe Merchants Sons of *Iſhmael*,
Again did poor afflicted *Joſeph* ſell,
To an Egyptian, named *Potiphar*,
The Captain of King *Pharaoh*'s Men of War.
And God was with him and did greatly bleſs,
And crown his Undertaking with Succeſs:

Whereof his Maſter being well aware,
Committed all he had to *Joſeph*'s care;
And made him Overſeer of his Houſe,
And from the time his Maſter us'd him thus,
The Lord was pleas'd to give him to partake,
Of many Bleſſings ev'n for *Joſeph*'s ſake:
So that with Plenty he was hedg'd about,
And proſpered within Door and without:
Such was his Maſter's Love, and he ſo Juſt,
That all things were committed to his Truſt.
Now *Joſeph* was grown up to manly Stature,
Of goodly Preſence, and moſt comely Feature.
Wherefore his Miſtreſs with a luſtful Eye,
Beheld his Beauty, and reſolv'd to try,
If to unchaſte Embraces ſhe could gain
The Youth, but her Endeavours prov'd in vain:
For he refus'd, and ſaid, My Maſter knows
In all the Houſe of nothing that he owes;
For his Concerns are all at my diſpoſe:
There's not a thing that he hath kept from me,
But all is in my hand ſave only thee;
Then how can I commit ſo foul a Fact,
And the Diſpleaſure of my God contract?
Yet ſtill ſhe ſued, and ſtill did he deny her,
Refuſing to be with her, or lie by her.
Now on a time when all the Men were gone
Out of the Houſe, and ſhe was left alone:
And *Joſeph* at that Inſtant coming in,
About ſome Buſineſs he'd to do within;
She took Advantage of their being together,
And held his Cloaths to force him to lie with her.

But *Joseph* strove, and from her hands got loose,
And left his Coat, and fled out of the House.
And when she saw that he had made's Escape,
She call'd her Servants, and proclaim'd a Rape:
Come see now how this Hebrew Slave, said she,
Your Master's Favourite, hath affronted me;
He came to violate my Chastity,
And when he heard that I began to cry,
And call for help, afraid least you should find him,
He's fled, and left his Garment here behind him.
And now to give her words the greater credit,
Untill her Husband's coming home, she hid it,
To whom she spake, and said, Why hast thou brought
This Hebrew here, to set me thus at nought?
The Slave attempted to defile my bed,
And when I cry'd, he left his Coat and fled,
See here it is. Which when he saw, and heard
The heavy Accusation she preferr'd,
He was exceeding wroth at his Behaviour,
And utterly cashеir'd him from his Favour;
Nay more, he cast him into Prison, where
In Fetters bound King *Pharaoh*'s Prisoner's were.
But *Joseph*'s God, who never yet forsook
Him in Extremity, was pleas'd to look,
With great Compassion on his Injuries,
And gave him Favour in the Keeper's eyes;
So that he was intrusted with the care
And charge of all the Pris'ners that were there:
All were committed unto *Joseph*'s hand,
And what was done, was done at his command.
The Prison-keeper took no care at all,
Of ought that he intrusted him withal,

Becauſe he ſaw that God was with him, and
All things did proſper that he took in hand.

CHAP. XL.

AND now whilſt *Joſeph* in Confinement lay,
It came to paſs upon a certain day,
That *Pharaoh* King of *Egypt*, being wroth
With his chief Butler, and chief Baker both,
For their Offences, put them both in Ward,
In the Houſe of the Captain of the Guard:
Into the Place where *Joſeph* was confin'd,
Unto whoſe Cuſtody they were reſign'd,
And he attended on them in the Priſon.
And there they were continu'd for a ſeaſon,
During which time, it chanced both of them
Did in the ſame Night dream each Man his Dream:
Which Dreams according to Interpretation,
Had to themſelves particular Relation.
And *Joſeph* coming early the next day,
Into the Room where *Pharaoh*'s Servants lay,
Beheld their Countenances much dejected:
Wherefore he ſaid, What Evil hath effected
This melancholy Frame, what is't that cauſes
Theſe marks of Diſcontentment in your Faces?
Then ſaid they, we have dream'd each Man his Dream,
And there is no Man to interpret them.
Then *Joſeph* ſaid, our Dreams to me make known;
Interpretations are from God alone.

Then

Then unto *Joſeph* the chief Butler told
His Dream, and ſaid, Methought I did behold
A Vine, whereon three Branches did appear,
Which ſeem'd to bud, to bloſſom, and to bear
Cluſters of full ripe Grapes, which to my thinking
I preſs'd into the Cup for *Pharaoh*'s drinking.
And *Joſeph* ſaid, Thy Dream doth ſignifie,
Thou ſhalt enjoy thy former Dignity:
The Branches which thou ſaweſt are three days,
In which King *Pharaoh* will his Butler raiſe,
And to thy Place again will thee reſtore,
And thou ſhalt ſerve him as thou'ſt done before:
But do not, when it ſhall be well with thee,
Forget me, but ſhew Kindneſs unto me,
And unto *Pharaoh* repreſent my Caſe,
That I may be deliver'd from this Place,
For I was ſtoln out of the Hebrews Land,
And alſo here am wrongfully detain'd.
Then the chief Baker having underſtood,
That the Interpretation was ſo good,
He told his Dream to *Joſeph* too, and ſaid,
Lo, I had three white Baskets on my Head,
And in the Uppermoſt there ſeem'd to be,
Of bak'd Proviſion, great variety,
Fit for King *Pharaoh*'s Table, and there came
A Flock of Birds, and ſeem'd to eat the ſame.
And *Joſeph* ſaid, Thy Dream portends thy fall,
For at the end of three days *Pharaoh* ſhall
Lift up thy Head, and hang thee on a Tree,
So that the Birds ſhall feaſt themſelves on thee.
And on the third day *Pharaoh* made a Feaſt
Unto his Servants, and among the reſt

The Butler and the Baker were brought forth,
The day being kept in Memory of his Birth:
And to his Place King *Pharaoh* did reſtore
His Butler, and he ſerv'd him as before.
But the chief Baker he condemn'd to die,
According unto *Joſeph*'s Prophecy.
Yet though the Butler had regain'd his Place,
He was unmindful of poor *Joſeph*'s Caſe.

CHAP. XLI.

AND now when two years time was fully paſt,
And *Joſeph* from Confinement not releaſt,
It came to paſs that *Pharaoh* dreamed, and
He ſeemed by a River's ſide to ſtand,
Whence, he ſeven fat well-favour'd Kine beheld,
Came up and grazed in the neighbouring Field.
And after them there came up ſeven more
Lean and ill-favour'd, and did ſoon devour
The ſeven fat Kine which came up juſt before.
So *Pharaoh* 'woke, and mus'd awhile, and then
Soon as his Sleep his Dream return'd agen.
Wherein he ſaw upon one ſtalk there ſtood
Seven ears of Corn, exceeding Rank and Good,
And ſeven others, with the Eaſt wind blaſted,
And withered, ſprang up, and quickly waſted
The ſeven good Ears, and quite devour'd them:
And *Pharaoh* 'woke, and, Lo! it was a Dream.

And

And in the Morning he was diſcontent,
And for the wiſe Men, and Magicians ſent,
To eaſe his Mind, but there was none of them
That could interpret to the King his Dream.
Then the chief Butler making his addreſs
Unto King *Pharaoh*, ſaid, I now confeſs
My former Faults, for when the King was wroth
With his chief Butler, and chief Baker both,
It pleaſed him, to put us both in Ward,
In the Houſe of the Captain of the Guard:
And in one Night we dream'd a Dream, each one
According to's Interpretation;
And there was then an Hebrew there in Ward,
A Youth, that ſerv'd the Captain of the Guard:
To whom we told whereof we had been dreaming,
And he interpreted to us the meaning,
And what he ſaid fell out accordingly,
Me he reſtored to my Dignity,
But told the Baker he ſhould ſurely die.
Then *Pharaoh* ſent a Meſſenger in haſte,
And *Joſeph* from the Dungeon was releaſt:
And having ſhav'd himſelf, and chang'd his Cloaths,
Into the Preſence of the King he goes.
To whom King *Pharaoh* ſaid, I have been told
Thou canſt the meaning of a Dream unfold;
Now I have dream'd a Dream, and there is none
Can give me the Interpretation.
And *Joſeph* ſaid, I cannot do this thing
My ſelf, but God ſhall anſwer thee, Oh, King.
Then *Pharaoh* ſaid to *Joſeph*, In my Dream,
As I ſtood by a River's ſide, there came

Up from the River ſeven well-favour'd Kine,
And fed upon the Banks, all fat and fine,
And after them there came up ſeven more,
Lean and ill-favour'd, and exceeding poor:
Such as the Land of *Egypt* never bred,
And on the ſeven well-favour'd Kine they fed,
And eat them up, but 'twas not to be ſeen
That they had eat them, they look'd ſtill ſo thin.
So I awoke, and mus'd a while, and then
Soon as my Sleep, my Dream return'd agen,
Wherein I ſaw upon one ſtalk there ſtood
Seven Ears of Corn, exceeding rank, and good:
Then ſeven others, with the Eaſt wind blaſted,
And withered, came up, and quickly waſted
The ſeven good Ears, and quite devoured them.
And being unſatisfied about my Dream,
I ſought unto the wiſe Men of the Nation,
But they could give me no Interpretation.
And *Joſeph* ſaid, Thy Dream, oh King! is one,
God ſhews to *Pharaoh* what he will have done.
The ſeven fat Kine, and ſeven good Ears agree
To ſhew, ſeven years of Plenty there ſhall be:
The ſeven lean Kine, and ſeven blaſted Ears,
Denote there ſhall be Famine ſeven years.
This I declare to *Pharaoh*, God doth ſhew
To thee, Oh King! what he's about to do.
Behold ſeven years of Plenty are at hand,
Which ſhall be very great throughout the Land:
And after them ſeven years of Famine ſhall
Ariſe, and ſhall conſume the Land, and all
The former Plenty ſhall not be perceiv'd,
So much the Land with Famine ſhall be griev'd.

And

And ſince the Dream was doubl'd to the King,
It is becauſe God hath decreed the thing,
And on this Land the ſame will ſhortly bring:
Now therefore if I may the King adviſe,
Let him look out a Man diſcreet and wiſe,
And make him Overſeer of the Land;
And ſubſtitute Men under his Command
To gather a fifth part for Publick Uſe,
Of what the ſeven plenteous Years produce,
And in the Cities lay it up for Store,
Againſt the Famine in the Land grows ſore;
And let it be repos'd in *Pharaoh*'s hand,
That ſo the Famine may not waſt the Land.
And when King *Pharaoh* and his Servants heard
The Propoſitions *Joſeph* had preferr'd,
They were acceptable in *Pharaoh*'s Eyes,
And in the Eyes of all his Court likewiſe:
So that he ſaid, can ſuch an one be found?
A Man in whom God's Spirit doth abound.
And *Pharaoh* ſaid to *Joſeph*, foraſmuch
As God's great kindneſs unto thee is ſuch,
As to reveal this thing to thee, I know
No Man ſo wiſe or ſo diſcreet as thou:
Be thou therefore the Ruler of the Land,
And let my People be at thy Command;
Thou ſhalt in all things be as great as I,
Save only in the Royal Dignity.
Behold this day I have advanced thee
Said he, to be a Man of high Degree
Throughout the Land. And therewithal the King
Beſtow'd on *Joſeph* his own Royal Ring;

And him with Robes of State did richly deck,
And put a Chain of Gold about his Neck,
And in his ſecond Chariot made him ride,
And as he paſt, bow down the Knee they cry'd,
With ſo great Honour was he dignify'd.
And *Pharaoh* ſaid moreover, I am King,
No Man ſhall dare to purpoſe any thing,
Or move his Hand or Foot in all this Nation,
Unleſs it ſhall be by thy approbation.
He alſo gave to *Joſeph* a new Name,
And for a Wife gave him a Princely Dame,
Who was the Daughter of a Prieſt of Fame.
(Now *Joſeph* had attain'd his Thirtieth Year,
When he before King *Pharaoh* did appear.)
And he went out from *Pharaoh*'s Preſence, and
Began his Progreſs over all the Land.
Now in the ſeven plenteous Years, the Field
Did its Increaſe in great abundance yield.
And *Joſeph* gather'd all that plenteous Crop,
And in th' adjacent Cities laid it up:
Which like unto the Sand upon the ſhore,
Did ſo abound that he could count no more,
Such was the Plenty that the Earth then bore.
And unto *Joſeph* there was born a Son,
Even by the Daughter of the Prieſt of *On*,
Before the Years of Famine were begun,
The which he call'd *Manaſſeh*, for, ſaid he,
God makes me to forget my Miſery,
And all my Father's Houſe: And after him
Was born another he call'd *Ephraim*;
For God, ſaith he, hath made me to poſſeſs
Abundance in the Land of my Diſtreſs.

And when the ſeven plenteous Years were gone,
The ſeven Years of Famine next came on,
As *Joſeph* ſaid, and there was a great Dearth
In every Nation throughout all the Earth;
But in the Land of *Egypt* there was Bread.
And when the People, almoſt famiſhed,
Complained to the King, he bad them go
To *Joſeph*, and what'ſ'r he ſaid to do.
And now the Famine daily waxing ſore,
Joſeph began to bring forth of his Store,
Which he had laid up for the Publick Good;
To whom th' *Egyptians* came and bought their Food.
And People from all Countries far and near
To *Egypt* came to buy Proviſion there;
For in all Lands the Famine was ſevere.

CHAP. XLII.

AND now, behold, when *Jacob* had been told
That there was Corn in *Egypt* to be ſold,
He ſaid unto his Sons, Why ſtand ye thus?
Go down to *Egypt* and buy Corn for us;
That ſo our craving Stomachs may be fed,
And not lie here and die for lack of Bread.
Thus *Jacob*'s ten Sons were to *Egypt* ſent,
But *Joſeph*'s Brother *Benjamin* ne'er went;

For why, his Father ſaid, I will not ſend him,
Leſt peradventure ſome ill chance attend him.
And *Joſeph*'s Brethren came among the reſt
To buy Proviſion, for they were diſtreſt.
Now he was Governor of all the Land,
And all the Corn of *Egypt* in his hand.
Wherefore his Brethren when they came to treat
With him for Corn, bow'd down ev'n at his feet:
And he no ſooner ſaw them but he knew them,
And ſhew'd himſelf extremely ſtrange unto them:
And very roughly asked who they were,
From whence they came and what their bus'neſs there
And they made anſwer, We thy Servants from
The Land of *Canaan* to buy Food are come.
Now tho' they knew him not, yet he knew them,
And calling now to mind his former Dream,
He ſaid, I do ſuſpect ye're come as Spies,
To ſee in what diſtreſs our Country lies.
But they reply'd again, my Lord we're come
Only to buy ſome Food to carry home:
Think not thy Servants Spies, but true Men rather,
For we are all the Children of one Father.
Nay, nay, ſaid he, but ye are come to pry
Into the Nations great neceſſity.
But they reply'd again, Thy Servants are
[illegible] of *Canaan*, and declare,
[illegible]re twelve Brethren whom one Man begot,
[illegible]oungeſt is at home and one is not.
[illegible]hen, ſaid *Joſeph*, hereby ſhall I know,
[illegible]er ye're Spies, as I have ſaid, or no;
[illegible]y the Life of *Pharaoh* do I ſwear,
[illegible] Brother come I'll [illegible]

Send one of you and fetch the Lad to me,
And you ſhall be confin'd, ſo ſhall there be
A Proof of what you ſay before mine Eyes,
Or by the Life of *Pharaoh* ye are Spies.
Then he for three days put them all in Ward,
And on the third day ſaid I have regard
To Equity, therefore if ye are true
And honeſt Men, do this; let one of you
Be bound in Priſon here, and let the other
Go carry Corn home and bring me your Brother;
So ſhall ye be approv'd and ſhall not die.
And they prepar'd to do accordingly.
And as they were diſcourſing to each other,
They ſaid, we were in fault about our Brother,
In that we ſaw his Soul in great diſtreſs,
And yet were ſo exceeding pitileſs,
As not to hearken to his earneſt cries:
This is the cauſe of theſe our Miſeries.
And *Reuben* ſaid, you know I did forewarn,
And beg that you would do the Child no harm;
But you would not do then as I deſir'd,
And now his Blood is at our hands requir'd.
Thus they diſcours'd about the cauſe that brought
Their preſent trouble, but they little thought
That *Joſeph* knew of what they did confer,
Becauſe he ſpake by an Interpreter.
And he being moved at their words withdrew
To weep, and then returned to renew
His former talk; and chuſing *Simeon* out,
Before them all he bound him hand and foot.
And gave command to fill their Sacks with Grain
And to reſtore their Mony to'em again;

And for their Journey give them Food to eat:
In ſuch ſort *Joſeph* did his Brethren treat.
Then with their Aſſes laden towards home
They went, and when into their Inn they come,
As one of them his Sack of Corn unty'd,
To give his Aſs ſome Provender, he ſpy'd
His Mony in his Sack again return'd;
Wherefore he call'd his Brethren and inform'd
Them that his Mony was returned back,
Behold, ſaid he, it is here in my Sack.
On ſight whereof their Hearts were ſore diſmay'd,
And being very much affrighted ſaid,
What is the thing that God's about to do,
That we do thus theſe Troubles undergo?
Then coming to their Father they related,
After what ſort they were in *Egypt* treated:
And ſaid, the Man that's Lord of all the Land,
And hath the ſtore of Corn all in his hand,
Spake roughly to us, and affirm'd that we
Were come the weakneſs of the Land to ſee.
To whom we ſaid, we are all honeſt Men;
We are twelve Brethren, whereof here are ten,
And two elſewhere, all which one Man begot,
The youngeſt's with our Father, one is not.
Then ſaid the Ruler of the Land, hereby
Shall I make proof of your integrity:
Let one of you continue here with me,
And take Proviſion for your Family;
And get you gone and bring the youngeſt hither,
That ſo I may be ſatisfied whether
Ye are true Men, as you make proteſtation,
Then I'll releaſe him, and give toleration

And now behold, as they their Sacks unloos'd
To empty out their Corn, there was inclos'd
In each Man's Sack his Money therein bound
As when they came from home; which when they found,
Both they and their old Father were afraid;
And to his Sons afflicted *Jacob* ſaid,
You of my Children have bereaved me,
Joſeph and *Simeon* now do ceaſe to be,
And of my *Benjamin* you would deprive me,
Theſe things do ev'n into diſtraction drive me.
Then *Reuben* ſaid, My Father I reſign
To thy diſpoſing theſe two Sons of mine;
Give me the Lad, and let them both be ſlain,
If I do not return him ſafe again.
But he reply'd, I will not let him go,
For why, his Brother is deceas'd you know,
And if upon the way ſome evil thing
Should happen to the Lad, you then will bring
Theſe my grey Hairs with ſorrow to the Grave;
For he's the only comfort that I have.

CHAP. XLIII.

AND now the Famine ſtill continuing ſore,
And having ſpent all their late purchas'd more
Their Father bids them to go down for more
To whom when *Judah* had himſelf addreſt,
He ſaid, The Man did ſolemnly proteſt,

If we without our Brother came again,
To ſeek his Face would be for us in vain:
If therefore thou wilt ſend him, well and good,
Then will we willingly go down for Food;
But if thou wilt not, we muſt let thee know,
We are reſolved that we will not go:
For, as I ſaid before, the Ruler ſwore,
Without him we ſhould ſee his Face no more.
Then *Iſr'el* ſaid, why were you ſo unkind
To ſay you had a Brother left behind?
The Man, ſaid they, was ſo inquiſitive,
He asked if our Father were alive;
Or if we had a Brother, whereunto
Accordingly we anſwer'd, could we know
If he would bid us bring the Lad or no?
Moreover *Judah* to his Father ſaid,
If thou wilt but intruſt me with the Lad,
We will be gone, that ſo both thou and we
May be preſerved with our Family:
I will be Surety for him, if I fail
To bring him back, on me the blame entail;
For if we had not lingred, we had been
By this time here the ſecond time again.
Well then, ſaid *Iſr'el*, if it muſt be ſo,
My Sons, take my Advice before you go:
Put in ſome of the beſt Fruits of the Land,
To give the Man a preſent from your hand;
Some Myrrh and Spices, and a little Honey,
Some Nuts and Almonds, and take double Money.
Peradventure it was a miſtake,
And your Money was returned back;

And

And take your Brother *Benjamin* and go,
And God Almighty grant the Man may ſhow
You Mercy, that you may bring back again
Your other Brother, and my *Benjamin*,
And if I am bereav'd, ſo have I been.
Then did the Men prepare the Preſent, and
They took their Money double in their hand,
With *Benjamin*, and down to *Egypt* went,
Who unto *Joſeph* did themſelves preſent.
Who, when he ſaw that *Benjamin* was come,
Order'd his Steward to conduct them home,
And to provide a Dinner, for ſaid he,
I do intend theſe Men ſhall Dine with me.
Then did the Steward as his Maſter ſaid,
And brought them home, whereat they were afraid,
And ſaid, the Man hath caus'd us to come in,
Becauſe our Money was return'd again;
To take occaſion now to fall upon us,
And make us Slaves and take our Aſſes from us.
Unto the Steward they drew nigh therefore,
And thus communed with him at the Door:
O Sir, ſay they, we came at firſt indeed
To buy Proviſion to ſupply our need;
And in our Inn as we our Sacks unloos'd,
We found our Money therein all enclos'd
In its full weight, whereat ſurpris'd with fear,
Not knowing who had put our Money there,
We now have brought it in full weight again,
And other Money too, to buy more Grain.
Peace, Peace, ſaid he, let not fear ſeize upon ye,
For I had the diſpoſing of your Money:

God unto whom you and your Father bow,
Hath giv'n you Treasure in your Sacks I trow.
And then releasing *Simeon*, who had been
Confin'd in *Joseph*'s House, he brought them in
And set them Water, and they wash'd their Feet,
And gave their Asses Provender to eat.
Then they made ready against *Joseph* came
Their Gifts, in order to present the same
At Noon, for they were told he did design
To have their Company with him to Dine.
And now when *Joseph* was returned home,
Into his Presence they with rev'rence come,
And brought their Presents in and laid before him,
And fell down at his Feet for to adore him.
Then he enquired if they all were well,
And said, When you were here I heard you tell
Of an old Man your Father, how does he?
Is he in Health, or doth he cease to be?
Whereto in humble sort they thus reply'd,
Thy Servant, ev'n our Father, doth abide
In perfect Health, which having said,
They bow'd their Heads and great obeysance made.
And *Joseph* viewing *Benjamin* his Brother
(They being both the Children of one Mother)
He asked if he were the Lad of whom
They spake, then said, God give thee Grace my Son.
Then making hast to find a secret place
To weep, because his Bowels yern'd apace
Upon his Brother, to his Chamber went,
Where having giv'n his troubled Spirits vent,
He wash'd his Face and did himself refrain,
And to his Brethren then came forth again.

And

And bad his Servants they ſhould ſet on Bread:
At his command the Tables all were ſpread;
One for himſelf, and for his Friends another,
And for th' *Egyptians* one apart from either,
That ſo they might not eat Bread altogether;
For it is held a great abomination
For them to eat among the *Hebrew* Nation.
And they were placed as their age required,
The Eldeſt firſt, whereat the Men admired:
And from his Table *Joſeph* ſent them Meſſes,
But in a larger manner he expreſſes
To *Benjamin* his kindneſs, which was ſuch,
That he appointed him five times as much
As to the reſt: and they drank plenteouſly,
Till they were merry in his Company.

CHAP. XLIV.

AND to his Steward *Joſeph* ſpake, and ſaid,
Give theſe Men Corn as much as they can lade.
And in their Sacks bind each Man's Money up,
And in the Youngeſt's put my ſilver Cup
Beſides his Money: and he made haſt and did
According as his Maſter had commanded.
And in the morning by the break of day,
With Aſſes laden they were ſent away:
And now, e'er they had ſcarce the Town's end paſt,
He ſent his Steward after them in haſt,

And ſaid, Go follow them and ask them why
They have dealt by me ſo ungratefully?
And ſay unto them, You have done great evil
To Rob my Maſter who hath been ſo civil,
And ſteal the Cup wherein he drinks his Wine;
Is it not it whereby he doth Divine?
Then he purſu'd and quickly overtook
Them, and theſe very words to them he ſpoke.
To whom they ſaid, Why hath my Lord ſuch thought?
Oh, God forbid that we ſhould be ſo naught;
Behold, thou know'ſt we brought the Money back
The which we found bound up in each Man's Sack,
Which ſhews that we had no deſign to cheat;
How then ſhould we now ſteal your Maſters Plate?
With which of us thy Servants it is found
Let him be ſlain, and we to Slavery bound.
Now as you ſay, ſaid he, ſo let it be,
He ſhall be bound, but you ſhall all go free.
Then they unladed ev'ry Man his Beaſt,
And to his view expos'd their Sacks in haſt
And he from firſt to laſt them ſearched round,
And lo, the Cup on *Benjamin* was found:
Wherear ſurpris'd, each Man his Garment rent,
And lades his Beaſt, and back again they went.
And now when *Judah* and the reſt were come
To *Joſeph's* Houſe (for he was yet at home)
They fell before him to the ground, to whom
He ſaid, What deed is this that you have done;
Are you not ſenſible that ſuch a one
As I, can certainly thereof make trial?
Then *Judah* ſaid, my Lord there's no denial,

We

We cannot clear our ſelves: The Lord hath ſent,
For our miſ-deeds this heavy Puniſhment.
Behold, to be thy Slaves we all are bound,
Both we, and he on whom the Cup was found.
Then *Joſeph* ſaid, the Lord forbid that I
Should exerciſe ſo great ſeverity:
For he with whom 'tis found, and he alone
Shall be my Servant, you may all be gone.
Then unto *Joſeph*, *Judah* drawing near,
Said, O my Lord! I pray be pleas'd to hear
Thy Servant ſpeak, and be not angry now,
For as King *Pharaoh* is ev'n ſo art thou.
My Lord did bid thy Servants to diſcover
Whether we had a Father or a Brother;
And we made anſwer that thy Servants had
An ancient Father and a little Lad,
The Child of his old age, who was our Brother,
And he the only Child left of his Mother,
His Brother being dead; and that this Lad
Was all the comfort that our Father had:
Then thou wert pleas'd to bid thy Servants bring
The Lad, that thou might'ſt have a ſight of him.
And we made anſwer, If the Lad ſhould leave
His Father, it would bring him to his Grave:
And thou didſt then proteſt it was in vain
For us without him to come here again.
Then towards home thy Servants went their way,
And told our Father what my Lord did ſay:
And in a while when all our Corn was ſpent,
Thy Servant, ev'n our Father would have ſent
To buy more Food; to whom thy Servants ſaid,
We cannot go except thou ſend the Lad:

Because the Man did ſolemnly declare,
Unleſs we brought him we ſhould not come there.
And then thy Servant, ev'n our Father ſaid,
Ye know that by my Wife two Sons I had,
And one of them went forth and came no more,
Which made me think ſome Beaſt did him devour.
And if I now ſhould alſo condeſcend
To let this go, and miſchief ſhould attend,
You will with ſorrow bring me to my end.
When to my Father I ſhall come therefore,
And he ſhall ſee that I do not reſtore
The Lad again, he certainly will die,
(Since in his Life my Father's Life doth lie)
And we ſhall bring him to his Grave thereby.
For I became a Surety for the Lad
Unto my Father, unto whom I ſaid,
If I do not in ſafety him deliver,
Then let me bear the blame to thee for ever.
Humbly pray thee therefore to accept
Me in his ſtead, and let me here be kept
My Lord's Bondſlave, and let the Lad go free:
For how can I, thy Servant bear to ſee
The Evil that ſhall on my Father come,
If that the Lad return not ſafely home.

CHAP.

Chap. XLV.

THen *Joseph*, who by no means now could hide
His Brotherly affection longer, cry'd,
Put all Men forth; and he was left alone
When to his Brethren he himself made known.
Then *Joseph* weeping lifted up his Voice
So loud, that *Pharaoh*'s Servants heard the noise.
And to his Brethren did himself discover,
And said, Lo! I am *Joseph* your own Brother;
And doth my Father live? Whereat amaz'd,
They could not speak but at each other gaz'd.
Then *Joseph* said, Come near I pray, behold,
I am your Brother *Joseph* whom ye sold
To *Egypt*, be not grieved now therefore,
Nor vex your selves, for God sent me before
To save Life; for these two Years there hath been
A Famine, and five more to come, wherein
Seed-time nor Harvest shall at all be seen.
The Lord I say hath sent me to provide
A Place, and strangely save your Lives beside.
So now ye sent me not, but it was rather
The Lord, and he hath made me as a Father
Unto the King, Lord of his Houshold, and
A Ruler over all this spacious Land.
Unto my Father therefore go your way,
And tell him, Thus doth thy Son *Joseph* say:

The Lord hath rais'd me to an high degree
In *Egypt*, tarry not but come to me,
And thou ſhalt dwell in *Goſhen* and be nigh me,
And with Proviſion there will I ſupply thee,
Both thou and thine, Flocks, Herds, and all thou haſt,
(For yet theſe five Years will the Famine laſt)
Leſt otherwiſe Proviſion being ſcant,
Thou and thy Family may come to want.
Behold, both you and *Benjamin* my Brother
Do ſee that it is I and not another:
Go tell my Father this amazing Story,
And bring him hither to behold my Glory.
Then falling on his youngeſt Brother's Neck,
And he on his, they o'er each other wept:
And to the reſt he did likewiſe, wherefore
They now were more familiar than before.
And now whilſt they diſcourſed, the Report
Of their arrival came to *Pharaoh*'s Court,
And he was pleas'd thereat, wherefore he ſaid
To *Joſeph*, Let thy Brethren ſtraitway lade
Their Beaſts with Corn, and thus unto them ſay,
Unto your Native Country haſt away,
And fetch your Father and your Houſholds, and
I'll feed you with the good things of the Land.
And ſince you are commanded by the King,
Take Waggons with you hence wherein to bring
Your Wives, your Little ones, and come down hither,
Your Father, you and yours altogether;
And never heed to bring your Houſhold-ſtuff,
For here in *Egypt* you ſhall have enough.
Then did the *Iſraelites* accordingly:
And *Joſeph* did bring them a large ſupply

Of

Of Neceſſaries for their Journey, ſent
Waggons according to the King's intent.
And to each Man he gave a Suit of Cloaths,
But on his Brother *Benjamin* beſtows
Five Suits, and as a Token of his Love,
A Sum of Money over and above.
And thus he ſent ev'n for his Father's uſe,
Of the beſt things that *Egypt* did produce,
Ten Aſſes load, and ten ſhe-Aſſes load
Of Bread and Meat, to ſpend upon the Road.
Then ſending them away, he ſaid, I pray
See that you do not fall out by the way.
And leaving *Egypt* with their num'rous Train,
Unto their Father they return'd again:
To whom, as ſoon as e'er they did arrive,
They ſaid, Our Brother *Joſeph*'s yet alive,
And Lord of all the Land, which ſore diſmay'd
Him, for he ſcarce believed what they ſaid:
Then they of all that paſt gave him relation,
And ſhew'd the Waggons for a confirmation,
Which being manifeſt before his Eyes,
He rais'd himſelf and ſaid, it doth ſuffice;
Joſeph my Son is yet alive, and I
Will go to ſee him once before I die.

CHA

CHAP. XLVI.

THen *Isr'el* ſetting forward on his way
With all his Houſhold, came to *Berſheba*;
And offer'd Sacrifice there to implore
he God his Father *Iſaac* did adore.
id in the Viſions of the Night God ſpake
him, and ſaid, fear not to undertake
Journey into *Egypt*, for I am
God of thy Fore-fathers, *Abraham*
Iſaac; to the Land of *Egypt* I
go with thee, and there will multiply
Off-ſpring, and of thee will ſurely make
ighty Nation, and will bring thee back;
id thy Son *Joſeph* there thine Eyes ſhall cloſe.
fter which Viſion he from thence aroſe,
id in the Waggons which King *Pharaoh* ſent,
and his Family to *Egypt* went:
Sons, their Wives and Children, and the reſt
eir Concerns, whereof they were poſſeſt
n they in *Cana'n* dwelt, and they were then
more in number but Threeſcore and Ten.
when to *Egypt Iſrael* drew near,
ent before him *Judah*, to prepare
way to *Goſhen*, which when *Joſeph* heard,
ediately his Chariot he prepar'd,
into *Goſhen* he directly went,
his Father did himſelf preſent;

And being over-joy'd fell on his Neck,
And for a good while thereupon he wept.
Then *Jacob* ſaid, ſince thou yet liv'ſt, and I
Have ſeen thy face once more, now let me die.
And *Joſeph* ſaid, my Brethren I will go
Unto King *Pharaoh*, and will let him know
That you and all my Father's Houſe are come;
And that your Occupation when at home,
Hath been in feeding Cattle altogether, (hither
And that you've brought your Flocks and Herds all
Now therefore when you come before the King,
And he ſhall ask you what your Trade hath been,
Say thus: Thy Servants from our Youth till now
Have dealt in Cattle, we and our Fathers too;
That he may let you dwell in *Goſhen*, for
Th' *Egyptians* do a Shepherd's Life abhor.

CHAP. XLVII.

THen to King *Pharaoh Joſeph* went, and ſaid,
My Father and his Sons, with all they had
In their own Countrey, are come down to me,
And in the Land of *Goſhen* now they be.
Five of his Brethren alſo with him went,
Whom he unto King *Pharaoh* did preſent.
And *Pharaoh* asked them about their Trade,
And they unto the King reply'd and ſaid,
We and our Fathers while we were at home
Were Shepherds all, and now behold, we come

With all our Flocks, to get ſome Paſture here,
For in our Land the Famine is ſevere:
We therefore pray thee to appoint a Portion
Unto thy Servants in the Land of *Goſhen*.
And *Pharaoh* ſaid to *Joſeph*, I impow'r thee
To uſe thy pleaſure, *Goſhen* is before thee;
Settle thy Father and thy Brethren there,
And if among them active Men there are,
Commit my Cattle to their ſpecial care.
And *Joſeph* brought his aged Father in
Before the King, and *Jacob* bleſſed him.
And *Pharaoh* asking him about his Age,
He ſaid, The Years of my Life's Pilgrimage
Are but an Hundred Thirty, very few
And evil, nor have I attain'd unto
The Years of my Fore-Fathers longer age,
Which they paſt thro' in this their Pilgrimage.
And *Jacob* bleſt the King again, and then
Out of his Preſence he return'd again.
And *Joſeph* plac'd his Father and Relations
In *Egypt*, and appointed them Poſſeſſions
In the beſt of the Land, ev'n in the Land
Of *Ramaſes*, according to the King's Command:
And there he nouriſht them with fit ſupplies
Of Bread, according to their Families.
And now the People having ſpent their ſtore,
And Famine ſtill increaſing more and more,
Egypt and *Canaan* too, for want of Bread,
Were ſore diſtreſt and almoſt famiſhed.
And *Joſeph* took the Money they did bring
For their Corn, and kept it for the King.

Where-

Wherefore the People came to repreſent
Their caſe to him, both Corn and Coin be'ng ſpent.
And *Joſeph* ſaid, If Money be grown ſcant,
Bring me your Cattle and ye ſhall not want.
And they brought Horſes, Aſſes and their Flocks
And Herds of Cattel, ev'n all their Stocks,
And gave to *Joſeph* in exchange for Bread,
For which the People he for that Year fed;
And when that Year was paſt, the ſecond Year
They came again, and ſaid, we can't forbear
To let thee know our want, my Lord doth know
Thou haſt our Money and our Cattle too,
And there is nothing left (ſo hard's our fate)
But only each Man's Perſon and Eſtate,
If thou wilt give us Bread, into thy hands
Will we reſign our Perſons and our Lands:
And be the Servant of the King for ever,
From Death therefore our hungry Souls deliver,
And take ſome pity on our wretched ſtate,
Leſt we dye, and the Land be deſolate.
And the *Egyptians* ſold each Man his Field,
Beaauſe the Famine over them prevail'd;
And all their Lands became the King's Poſſeſſion,
And *Joſeph* plac'd them at his own diſcretion.
But the Land of the Prieſts he purchas'd not,
For *Pharaoh* had aſſign'd to them their Lot;
And they receiv'd their Food from *Pharaoh*'s hands,
Wherefore they had no need to ſell their Lands.
And *Joſeph* ſaid unto them, now behold,
You and your Lands are unto *Pharaoh* ſold;
Lo, here is Seed to ſow in each Man's Field,
And when the Land is ripe increaſe ſhall yield

A fifth part ſhall belong unto the Crown,
And th' other four parts ſhall be your own,
For Seed to ſow your Lands, and for ſupplies
Of Food convenient for your Families.
And they ſaid; Thou haſt ſav'd our Lives, my Lord,
Thy gracious favour unto us afford,
And we will do according to thy word.
And *Joſeph* made it a Decree, to ſtand
Ev'n to this day throughout th' *Egyptian* Land,
That *Pharaoh* ſhould have a fifth part, except
The Prieſts Lands, which unto themſelves they kept.
And in the Land of *Egypt*, ev'n in *Goſhen*
Did *Iſr'el* dwell, and therein had poſſeſſion,
And grew and multiply'd exceeding faſt.
And *Jacob* liv'd till ſeventeen Years were paſt:
So that the ſum of *Jacob*'s age appears
To be an hundred forty ſeven Years.
And when the time approach'd that he muſt die,
He called *Joſeph*, unto whom he ſaid, If I
Have now found favour in thy ſight, I pray,
Swear thou unto me that thou wilt not lay
My Bones in *Egypt*, for I fain would lie
Among my Anceſtors when e'er I die,
And not be bury'd here; therefore fulfil
This my Deſire: and he reply'd, I will;
And he ſaid, ſwear unto me, which he did:
Then *Jacob* bow'd himſelf upon his Bed.

CHAP.

Chap. XLVIII.

AND now when *Joseph* heard his Father lay
Even at the point of death, he hasts away
To visit him, and took along with him
His Son *Manasseh*, and's Son *Ephraim*.
Whereof when *Jacob* heard he strengthned
Himself, and rose and sate upon the Bed:
And thus to *Joseph* said, Lo, God appeared
To me at *Luz* in *Canaan*, and declared,
That he would bless, and make me a great Nation,
And give my Seed that Land for a Possession:
And *Jacob* said, Behold, these Sons of thine
As *Reuben* and as *Simeon* shall be mine,
And all the rest which shall be born to thee
Hereafter, shall be thine, and they shall be
Call'd by the Name of their own Family.
Behold thy Mother died upon the way,
When I from *Padan* came, near *Ephratah*,
The which is in the Land of *Canaan*, where,
To wit, in *Bethlem*, did I bury her.
And *Jacob* seeing *Joseph*'s Sons were there,
He asked of him who the Children were.
And *Joseph* said, My Father, lo, these be
The Sons, God in this Place hath given me.
Then *Jacob* said, I pray thee bring them nigh
To me, and I will bless them e'er I die.
(Now *Jacob*'s Eyes, by reason of Age, were dim)
And *Joseph* brought his Sons near unto him,
And *Jacob* kissed and embraced them:

And ſaid I never thought to ſee thy Face,
And lo, the Lord hath ſhown me of thy race.
And *Joſeph* from between his Knees brought forth
His Sons, and bow'd himſelf even to the Earth:
And in his Right hand held up *Ephraim*,
Towards his Father's Left hand guiding him,
And in his Left hand to his Father's right,
He held his Son *Manaſſeh* oppoſite.
And *Iſra'l* ſtretching out his Right hand, laid
It on the youngeſt namely *Ephraim*'s head:
And laid his Left hand wittingly upon
Manaſſeh's head, although the eldeſt Son.
And *Jacob* bleſſed *Joſeph*, ſaying, The God
Of Heaven, in whoſe Paths my Fathers trod,
Who all my Life hath nouriſh'd me, even he
Who from all Evil hath redeemed me,
Bleſs both the Lads, and let them bear my Name,
And the Name of my Fathers *Abraham*
And *Iſaac*, and let them multiply
In the midſt of the Earth exceedingly.
And *Joſeph* ſeeing his Father's Right hand laid
On *Ephraim*'s head, he was diſpleas'd, and ſaid,
Not ſo, my Father, lay this hand upon
Manaſſeh's head, for he's the eldeſt Son:
And therewithal attempted to have laid
His Father's Right hand on *Manaſſeh*'s head.
But he refus'd and ſaid, I know't, my Son,
I know't full well, he alſo ſhall become
A People, and be mighty: But indeed
His younger Brother ſhall him far exceed,
And many Nations ſhall come from his Seed.

Thus

Thus *Jacob* bleſſed them, and ſaid, In thee
Shall *Iſra'l* bleſs, and ſay, God make thee be
Like *Ephraim* and *Manaſſeh*. Thus did he
Prefer the youngeſt to the firſt degree.
And *Iſra'l* ſaid to *Joſeph*, Lo, I die,
But God ſhall viſit you, and certainly
Shall bring you back unto your Fathers Land.
And thou ſhalt have a Portion from my hand,
Above thy Brethren, which with Sword and Bow
I took from th' Amorite, my deadly Foe.

CHAP. XLIX.

AND *Jacob* called all his Sons together,
And ſaid, Ye Sons of *Jacob* come you hither:
And hearken what your aged Father ſays,
Who tells you what ſhall be in the laſt days.
Reuben my firſt born, of my Strength the Flower,
The excellency of Dignity and Power:
Unſtable as Water, be for ever vile,
Becauſe thou didſt thy Father's Bed defile.
Simeon and *Levi* 're Brethren. Inſtruments
Of Cruelty are lodged in their Tents:
Come not, my Soul, their ſecret Councils nigh,
My Honour, with them have no Unity:
For in their Wrath they caus'd a Man to fall,
And in their Self-will digged down a Wall.
Curſed be their anger, fierce, yea curſed be
Wrath, for it was full of Cruelty:

In *Jacob* therefore let there Seed be ſpread,
And every where in *Iſrael* ſcattered.
Judah ſhall have his Brethren's Praiſe, and they
ſhall bow before him, he his Foes ſhall ſlay.
Judah's a Lion's Whelp return'd from pray,
He ſtoop'd, he couch'd, and as a Lion lay,
As an old Lion, who ſhall dare moleſt,
Or rouze him up, when he lies down to reſt:
The Scepter ſhall from *Judah* never ſtart,
Nor a Lawgiver from his Feet depart,
Until the bleſſed *Shiloh* come, to whom
The ſcatter'd People ſhall from all parts come:
Binding his Foal unto the choiceſt Vine,
He waſh'd his Garments, all of them in Wine,
His Eyes ſhall with the Blood of the Grapes look red,
And milky Whiteneſs ſhall his Teeth o'er ſpread.
So, *Zebulun* ſhall dwell upon the Sea,
An Haven for the Ships ſecurity,
And unto *Zidon* ſhall his Border be.
And *Iſſachar* is a ſtrong Aſs between
Two Burdens crouching, who when he had ſeen
That Reſt was pleaſant, and the Land was good,
His ſervile Neck unto the Yoak he bow'd.
Dan as a Judge ſhall over *Iſrael* ſway,
He ſhall be as a Serpent in the way,
To bite the Horſe, and caſt the Rider down.
[illegible] I have look'd for thy Salvation.
[illegible] Troop ſhall be o'ercome, but he
[illegible] the laſt obtain the Victory.
[illegible] Bread of *Aſher* ſhall be fat indeed,
[illegible] Royal Dainties ſhall from him proceed

Like to an Hind let looſe is *Naphthali*,
He ſpeaketh all his Words acceptably.
Joſeph's a fruitful Bough, whoſe Branches tall
Grow by a Well, and over-top the Wall:
By reaſon of Hatred which the Archers bore,
They ſhot at him and griev'd him very ſore,
But *Joſeph*'s Bow in its full ſtrength abode,
And by the Arm of *Jacob*'s mighty God,
He was indu'd with ſtrength, from whence alone
Is *Iſrael*'s Shepherd, and chief corner Stone:
Even by my Father's God, who ſhall aſſiſt
Thee, by th' Almighty God ſhalt thou be bleſt,
With Bleſſings from above, and from below,
With Bleſſings of the Breaſt, and Womb alſo.
Thy Father's Bleſſings have prevail'd beyond
My Anceſtors: Unto the utmoſt bound
Of the perpetual Hills, yea let them reſt
On *Joſeph*'s head, and let him be poſſeſt
Of all, who was divided from the reſt.
Young *Benjamin* ſhall Wolf-like take his prey,
And part at night what he hath took by day.
All theſe are the twelve Tribes of *Iſrael*,
And thus their Father did their Fate foretel:
And bleſſed every one of them apart,
According to their Perſonal deſert:
Moreover he gave them a charge and ſaid,
Lo, I ſhall die, but let my Bones be laid
Among my Anceſtors in *Canaan*, where
Of *Ephron*, *Abraham* bought a Sepulcher,
Together with a Field, to be a Place
Of Burial, for him and all his Race:

There *Abraham* and *Sarah* lie, and there
They *Isaac* and *Rebecca* did inter,
And there when *Leah* died I buried her.)
The Field was purchas'd of the Sons of *Heth*.
Thus having said, resigning up his Breath
To him that gave't, his Feet into the Bed
He drew, and so was number'd to the dead.

CHAP. L.

AND *Joseph* fell upon his Father's Face,
And did with Tears his lifeless Lips embrace:
And sends for his Physicians and advises
Them, to embalm his Father's Corpse with Spices:
And they did so, and forty days did pass.
(For so the manner of Embalming was)
And the *Egyptians* mourned for the space
Of threescore and ten days, which being expired
He spake to *Pharaoh*'s Servants and desired,
That they would please to speak in *Pharaoh*'s Ear,
And tell him that my Father made me swear,
That I should bury him in *Canaan*, where
He hath provided his own Sepulcher:
I therefore pray thee that I may obtain
Thy leave, and I will soon return again.
And *Pharaoh* said, Since thou hast sworn, fulfil
Thy Oath, according to thy Father's Will.

And

And *Joſeph* went up to accompany
His Father's Corpſe with great Solemnity:
And with him went up *Pharaoh*'s Servants, and
The prime Nobility of all the Land,
And *Joſeph*'s Houſhold, and his Brethren all,
Only their Flocks, and Herds, and Children ſmall
Were left behind: Moreover there went up
Chariots and Horſemen, even a mighty Troop.
And they came up to *Arad*'s threſhing floar
Beyond the River Jordan, where full ſore
They mourned for him till ſeven days were paſt,
So long their Mourning in that Place did laſt.
Which when the *Canaanites* beheld they ſaid,
Surely ſome eminent *Egyptian*'s dead:
Wherefore they call'd it *Abel-mizraim.*
Thus did his Sons as he commanded them.
For to the Land of *Canaan* they conveigh'd
Him, and in *Machpelah* near *Mamre*, laid
His Body in the Cave which *Ephron* ſold
To *Abraham*, for him and his to hold.
And thus when *Joſeph* fully had perform'd
His Father's Will, to *Egypt* he return'd,
Together with his Brethren, and with all
Them that came with him to the Funeral.
Now *Joſeph*'s Brethren being well aware
That they were Fatherleſs, began to fear
That he would hate them, and requite them all
The Evil they had treated him withal.
Wherefore to him they ſent a Meſſenger
And ſaid, Behold our Father did declare
Before he died, that we ſhould come and ſay,
Forgive thy Brethren's Treſpaſſes, I pray!

nd their Miſdeeds for they have been unkind:
nd now we humbly pray thee be inclin'd
o Pardon our Offences, and the rather
r that we ſerve the God even of thy Father.
id *Joſeph* wept when thus they ſpake, and they
ame nearer, and before him proſtrate lay,
And ſaid, We are thy Servants all this day.
And *Joſeph* bad them not to be afraid,
For in the place of God am I, he ſaid:
For though you meant me Ill, God meant it Good,
And ſent me hither to provide you Food:
Now therefore trouble not your ſelves, for I
Will nouriſh you, and all your Family.
After this manner did he ſatisfie
And treat them with extream Civility.
nd *Joſeph* and his Father's Houſe remain'd
Egypt, and he liv'd till he attain'd
n Hundred and ten years, and liv'd to ſee
f *Ephraim*'s Children to the Third Degree:
id *Machir*'s Children of *Manaſſeh*'s Tribe
ere alſo born ſome time before he died.
hen *Joſeph* ſaid, My Brethren, lo I die,
t God will viſit you undoubtedly;
nd to that Land again whereof he ſpake
ato our Anceſtors, will bring you back.
d *Joſeph* alſo made his Brethren ſwear,
nat they would not interr his Body there.
d thus he ended his Life's Pilgrimage,
ng an hundred and ten years of Age;
was embalm'd, and in a Coffin laid,
pt, till he could be thence convey'd.

The End of the Hiſtory of Joſeph.

THE General Epiſtle of JAMES.

CHAP. I.

UNTO the twelve Tribes ſcattered abroad,
James, an Apoſtle of the living God,
And of the Lord Chriſt Jeſus, Salutation.
My Brethren, when you fall into Tempta-
Of divers kinds, rejoyce, as Men that know (tion
From trial of your Faith doth Patience flow:
But let your Patience have its full effect,
That you may be entire, without defect.
If any of you lack Wiſdom, let him cry
To God, and he will give it lib'rally,
And not upbraid. But let him ask in Faith,
Not wavering, for he that wavereth,
Unto a Wave o'th' Sea I will compare,
Driv'n with the Wind and toſſed here and there:
For let not ſuch a Man himſelf deceive,
To think that he ſhall from the Lord receive.
A double-minded Man moſt ſurely lacketh
Stability in all he undertaketh.
Let ev'ry Brother of a low degree
Rejoyce in that he is advanc'd, but he
That's Rich in being made low, for he ſhall paſs
Away, as doth the flow'r of the Graſs.

For as the Graſs, ſoon as the Sun doth riſe,
Is ſcorch'd by reaſon of the heat, and dies;
Its Flow'r fades, and it retains no more
The beauteous comelineſs it had before,
So fades the Rich Man, maugre all his Store.
The Man is bleſt that doth endure Temptation:
For when he's try'd, the Crown of God's Salvation,
The which the Lord hath promiſed to give
To them that love him, that Man ſhall receive.
Let no Man be poſſeſt with a perſuaſion,
To ſay, when he falls under a Temptation,
That God's the cauſe; for with no evil can
God be tempted, nor tempts he any Man.
But every Man is tempted when he's drawn
Away, and by his Luſts prevail'd upon;
Then when Luſt hath conceiv'd, it uſhereth
In Sin, and Sin when finiſhed brings Death.
Err not, my Brethren, whom I dearly love.
Each good and perfect Gift is from above,
Down from th' original of Lights deſcending,
With whom's no change, nor ſhadow thereto tending.
According to his own good pleaſure, he
Begat us with the word of Truth, that we
Should as the firſt fruits of his Creatures be.
Wherefore, beloved Brethren, I intreat
You to be ſwift to hear, and ſlow to ſpeak,
And ſlow to wrath, for wrath cannot incline
The Sons of Men to Righteouſneſs divine.
Therefore avoiding ev'ry filthineſs,
And ſuperfluity of naughtineſs:
Receive with meekneſs the ingrafted word,
Which Salvation to your Souls afford.

But be ye doers of the word each one,
And not deceive your ſelves to hear alone;
For he that hears the word and doth it not,
Is like unto a Man that hath forgot
What kind of Man he was, tho' in a Glaſs
He juſt before beheld his nat'ral Face.
But whoſo minds the Law of Liberty
In its perfection, and continually
Abides therein, forgets not what he's heard,
But doth the Work and therein hath Reward.
If any Man among you ſeem to be
Religious, he deceives himſelf if he
Doth not his Tongue as with a Bit reſtrain;
And all that Man's Religion is but vain.
Religion, pure and undefil'd, which is
Acceptable before the Lord, is this:
To viſit Widows and the Fatherleſs,
In time of their affliction or diſtreſs;
And ſo to regulate his Converſation,
As to be ſpotleſs in his Generation.

CHAP. II.

FAith of the Lord of Glory, *Jeſus Chriſt*,
Doth with reſpect of Perſons not conſiſt;
For if, my Brethren, when there ſhall come in
To your Aſſembly one with a Gold Ring,
In goodly Cloaths, and there ſhall alſo be
Another Man that's meanly cloath'd, and ye

hall have reſpect to him in rich attire,
And ſay unto him, Come thou, ſit up higher;
And bid the poor Man ſtand or ſit below,
Are ye not partial then, and plainly ſhow,
That you do judge amiſs in what you do?
Hearken, my Brethren, hath not God elected
The Poor, who by this World have been rejected,
Yet rich in Faith, and of that Kingdom Heirs,
Which God will give his foll'wers to be theirs?
But you, my Brethren, do the Poor deſpiſe.
Do not the rich Men o'er you tyrannize,
And hale you to their Courts; that worthy Name
By which you're call'd, do not they blaſpheme?
Then if ye do the Royal Law fulfil,
To love thy Neighbour as thy ſelf, 'tis well,
According to the Scripture; but if ye
hall have reſpect to Perſons, ye ſhall be
uilty of Sin, and by the Law condemn'd,
s ſuch who have its Righteouſneſs contemn'd.
or he that ſhall but in one point offend,
reaks the whole Law, whate'er he may pretend.
r he that doth forbid Adultery,
bids likewiſe all acts of Cruelty:
w tho' thou be not an Adulterer,
et if thou kill, thou ſhalt thy Judgment bear.
o ſpeak and do as thoſe Men that ſhall be
udg'd by the perfect Law of Liberty:
or he ſhall Judgment without Mercy know,
hat to his Neighbour doth no Mercy ſhow;
d Mercy triumphs againſt Judgment too.
hren what profit is't if a Man ſaith
he hath Faith, and hath not Works; can Fai

Save him? If any of the Brotherhood
Be deſtitute of Cloaths or daily Food,
And one of you ſhall ſay, Depart in Peace,
Be warmed or be filled, ne'ertheleſs,
Ye do not furniſh them with what they need,
What boots it? Thus Faith without Works is dead.
Yea may a Man ſay, thou doſt Faith profeſs
And I good Works, to me thy Faith expreſs
Without thy Works, and I will plainly ſhow
My Faith unto thee by the Works I do.
Thou doſt believe there is one God, 'tis true,
The Devils do believe and tremble too.
But wilt thou know, vain Man, that Faith is dead
Which with good Works is not accompany'd.
Was not our Father *Abraham* juſtify'd
By Works, and by the ſame his Faith was try'd,
When he his *Iſaac* to the Altar brought,
Se'ſt thou how with his Works his Faith then wrough
And with his Works he perfected his Faith?
And ſo the Scripture was fulfill'd, which ſaith,
Abraham believed God, and 'twas imputed
For Righteouſneſs, and he God's Friend reputed
Thus may you ſee, that by Works ev'ry one
Is juſtify'd, and not by Faith alone.
Thus was the Harlot *Rahab* juſtify'd
By Works, when ſhe the Meſſengers did hide,
And by another way their feet did guide.
For as the Body's dead without the Spirit,
So Faith without Works never can inherit.

CHAP. III.

AFfect not, Brethren, Superiority,
As knowing that we ſhall receive thereby
The greater Condemnation in the end:
For we in many things do all offend.
Who doth not with his Tongue offend, he can
Guide his whole Body, he's a perfect Man.
Behold, in Horſes mouths we Bridles put,
To rule and turn their Bodies quite about:
Behold, likewiſe the Ships, which tho' they be
Of mighty bulk, and thro' the raging Sea
Are driv'n by the ſtrength of Winds, yet they
By a ſmall Helm the Pilot's Will obey.
Even ſo the Tongue of Man, which tho' it be
A ſmall Member, in an high degree
Boaſts of things. Behold, we may remark
How great a matter's kindl'd by a ſpark.
The Tongue's a fire, a world of ill, which plac'd
Among the Members, often hath diſgrac'd
The whole Body, ſtiring the whole frame
Of Nature, and is kindl'd by Hell flame.
All kinds of Beaſts and Birds that can be nam'd,
Of Serpents and Fiſhes, are and have been tam'd
By Mankind; but the Tongue can no Man tame,
It is an Evil full of deadly bane.
Therewith God the Father bleſs, and we
Curſe Men made like the Deity:

Bleſſing and Curſing from the ſame Mouth flo
Theſe things, my Brethren, ought not to be
Is any Fountain of ſo ſtrange a nature,
At once to ſend forth ſweet and bitter water
Can Olives, Brethren, on a Fig tree grow.
Or Figs on Vines? No more can water f
From the ſame Fountain ſweet and bitt
He that's endu'd with wiſdom and dil
Amongſt you, let that Man by the pro
Of Meekneſs, wiſely give a demonſtra
Of all his Works from a good Converſa
But if your Hearts are full of bitterneſs
And ſtrife, boaſt not, nor do the Truth
This Wiſdom is not from above deſcend
But Earthly, ſenſual and to evil tendin
For where there's ſtrife and envying th
And ev'ry evil work in the concluſion
But the true Wiſdom that is from abo'
Is, in the firſt place, pure, then ful'
Then gentle, and intreated eaſily,
Next merciful, without partiality,
Full of good fruits, without hypo
And what is more, the fruits of
Is ſown in Peace, of them that

Chap. IV.

ence come Wars and Fights, come they not
th' inordinate concupiscence (hence,
Members prompts to variance?
ave not, kill and desire to have,
s obtain not what you crave:
fighting ye contend, yet have not
hich you desire, because you crave not,
lo n't receive, the reasons just,
to spend it on your Lust.
Adult'ry, know not ye
f the World is enmity
is God's Enemy therefore
iendship of the World adore.
e Scripture saith in vain,
to hate doth in you reign?
Grace, wherefore he says,
but doth the Humble raise.
re submissive be
e'll from you flee.
nd he'll to you draw nigh.
nds you Sinners, purifie
double-minded, weep and mo
let your laughter turn
ur joy to sadness; stoop
nd he will lift you up.